



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

®

The World of Billy Graham  
**C. RALSTON SMITH**

American Delegates at New Delhi  
**AN APPRAISAL**

Christ Is Coming! Soon!  
**MANFRED E. REINKE**

EDITORIAL:  
On Christian-Jewish Understanding

**PRIVATE OR PUBLIC?**

Clergy Debate Fallout Shelters

**NEWS FEATURE**



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THIS ISSUE EXCEEDS 172,500 COPIES

★ CHRISTIANITY TODAY's comprehensive overview of the remarkable global ministry of evangelist Billy Graham gains added significance in view of the NBC network hour-long telecast on "The World of Billy Graham," scheduled for November 29.

★ Our preview of the World Council of Churches assembly in New Delhi includes a special study of the American delegates (page 10), plus a news feature (page 42) outlining the issues. On-the-spot coverage of the assembly will be the responsibility of Editor Carl F. H. Henry and News Correspondent Jerry Beavan.

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# BILLY GRAHAM'S EVANGELISTIC THRUST: *The Crusaders and Changing Times*

C. RALSTON SMITH

Each period of history leaves ample room for improvement. Let's thank God, then, that the "good old days" are always changing!

What 15-year capsule of time has witnessed such devastating and explosive challenges as the present atomic era? Two global wars had exhausted the initiative and idealism of our fathers. Now new things were coming to pass: expansion of military might, exploration of space, new treatment for physical maladies, new approaches in sociological matters.

The religious world, too, has experienced its share of revolution since the 1940s. The latter part of that decade was a turbulent season of transition for the churches. On the one hand the excitement of the war and its concomitant turning toward God had subsided. Attendance had not yet begun its phenomenal surge. Empty seats, small budgets, narrow vision, and tremendous appeals for restoration monies faced returning servicemen as well as those who had in local parishes "stayed by the stuff." Again the Church was a tolerated institution rather than a transforming agency of life eternal. Only if notorious, was news of religious matters noticed. Front page coverage was negligible. Items that found their way into print appeared in the back pages together with obituaries and want-ads. Newsmen grudgingly used quips about churches as filler somewhere between legislative foibles and the weather reports.

It would be unrealistic to assume that this attitude is now reversed. Yet to ignore the overall improvement would be equally erroneous. While some churches are struggling for stable memberships and balanced budgets, they are the exception. Prospects and programs of growing dimension are the general rule. The swelling demand for leadership is known in all expanding de-

nominations. This need has been met in part by returning servicemen who have turned to the ministry with sober thought and prayerful commitment to Christ. While the quality of theology has not improved noticeably, its study is again deemed respectable by the erudite. Once again the press views the affairs of man's spirit as being of interest and of influence in the community. Rather than being relegated to seasonal observance, topics of moral and spiritual value find all-year welcome on platform and forum.

Awareness of "one world" has so captured us that in spiritual things we have finally eliminated the false tags of "home" and "foreign," "we" and "they." At last we see the true division of mankind as the Church of our Lord regardless of whether race or country aggressively assaults the legions of materialism and unbelief. Here we must admit only a partial gain, however. Some of the strength of this new advance has been drained off to serve lesser causes. Widening vision has sometimes led only to more complex, expensive, unwieldy and frequently autocratic organization. Quick action on the part of smaller groups and "fringe sects" to meet immediate needs has often been misinterpreted; "poaching" or even worse has been charged. With little enthusiasm or optimism the "standard-brand" denominations have watched the new dynamism of these groups and their amazing success. Perhaps an awareness that they themselves once employed this vital force dampens their appreciation. The fact is that these small aggressive groups simply insist on the conservative theology and scriptural discipleship written in the constitutions and creeds of the larger church bodies. They simply implement the cry, "Jesus is Lord," a claim which too often we are content merely to have engraved on our best quality bond!

All who are spiritually sensitive praise God for the privilege of sharing in this flow rather than ebb of the religious tide. With great thankfulness we acknowledge that these blessings result from the faithfulness of the Holy Spirit. From him we receive these tokens of grace. They do not issue from the ingenuity of man's mind,

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the purification of his motives, or some new resolve of his will. Yet, as always, our sovereign God chooses to make men the instruments of his peace. Of every race and clime he has raised prophets in our time to testify of things eternal. From martyr's cell and bishop's chair, from professor's study and pulpit throne "their line is gone out through all the earth."

### A SINGULAR MINISTRY

As in so many categories, in things spiritual, too, God has chosen an American for the leadership of greatest impact. Billy Graham has been thus singularly chosen. Now in his early forties, he has already accomplished a ministry of evangelism spanning 15 years and touching every continent of our globe. In a culture both blessed and blemished by evangelists of various sorts, Graham has been heard with respect and response. In a time marked and marred by arrogant mishandling of things once held sacred, he has faced materialism in society and modernism in theology with conviction and compassion. In a world made small by fellowship of spirit and scientific invention, he has successfully hurdled barriers of language, precedence, and local custom all over the world with apparent ease and grace.

Statistics are often cold, bold, and misleading. Yet it is noteworthy that since November of 1947 this unassuming leader has labored about 275 weeks in 120 crusades. He has proclaimed the Good News to 30 million persons and has seen nearly 900,000 souls making decisions to yield themselves to Christ! These numbers, of course, must be taken with the proverbial "grain of salt." Actually the recorded totals are probably too small! They cannot possibly and do not include the vast radio audience around the world which for years has so eagerly listened to "The Hour of Decision." Nor do these figures estimate the persons reached by relay and television chain extensions that are frequently used in connection with crusades in metropolitan areas. In the providence of God surely some souls have made life-changing decisions through these media. Whatever the exact calculations may be, the fact remains that this single evangelist has addressed more of his fellow humans than any man in history thus far.

If we use the preacher's yardstick—the size of the crowd—as evidence of the smile of God upon this herald, some interesting comparisons can be made. In his hometown, Charlotte, North Carolina, Billy Graham has on two occasions been heard with honor. In November, 1947, 42,000 attended over a two-week period, and 1,200 recorded decisions. In October, 1958, a five-week crusade attracted 420,000 persons of whom more than 17,000 responded to the earnest invitation. In September, 1950, a Billy Graham crusade was conducted in Minneapolis, Minnesota, the site of the Association's headquarters. In three weeks about 280,000

attended and approximately 3,700 made commitments to Christ. In the summer of 1961 about the same response was experienced in just one week! In our nation's capital two crusades were held eight years apart. For five weeks in early 1952 an aggregate of 300,000 attended in Washington and in excess of 6,000 came forward in yieldedness. In June of 1960, a total of 140,000 crowded Griffith Stadium and in one week 5,000 made decisions. It was the eight-week crusade in Los Angeles in September of 1949 which first brought this amazing young man into national prominence. During that season of harvest, 350,000 heard and more than 3,000 responded to the claims of Christ. A few months ago this enviable record was surpassed in the first two weeks of the latest crusade in Philadelphia. Similar figures could be assembled to suggest God's care and direction in other great centers like London, Melbourne, Glasgow, Berlin, and New York. "What hath God wrought!"

### WHAT IS THE METHOD?

In my mind, the greatest single asset in the whole Graham enterprise is the crystal-clear humility of this evangelist. This rare quality weaves like a golden thread through his entire being. He has said repeatedly in public that he has no power in himself; and in no way does he presume to share God's glory in the crusade. In private, he strongly manifests this same self-denial. The warm welcome to old friends, genial attention to new acquaintances, deference to others even in small things, disavowal of any claims to superiority, acknowledgment of limitations, recognition of others' gifts—these traits of Graham come readily to mind and reflect the exceptional grace that marked the Lord who humbled himself and became obedient. What has been the result? Just what God promised! He has been exalted! This lanky, earnest preacher has found reception as a welcome guest and minister in the chapels of royal palaces, in the offices of heathen potentates and diplomats, on the bases of military forces, in the halls of government, at the world's seats of learning, amid the avenues of high finance, at the tables of service clubs, in the homes of lofty and lowly, and on the campuses of theological study. At the same time, this man is possessed with a spiritual insight and incisive approach to human personality which enable him quickly to appraise a situation. This evaluation he makes not so much with a view toward judgment, as with hope that he may in some way provide help. A few lines from Rudyard Kipling aptly describe Graham's well-balanced approach to life:

If you can walk with crowds and keep your virtue,  
Or talk with kings, nor lose the common touch;  
If neither foe nor loving friend can hurt you,  
If all men count with you, but none too much . . .

This description is the garment worn comfortably by the most humble man I have ever known.

These crusades which have done so much to alter and improve our spiritual climate are not one-man-shows however. In this respect they differ from campaigns of famous predecessors. These crusades include the work of a team of devoted committee fellow laborers whose great mark is willingness to be used without fanfare. Wives and families who delight in this singular ministry deserve just recognition, too. Then there is a platform team of six or seven who from pre-service prayer to the helping of the last seeker night after night share an experience ever new and ever sincere. Years of working together have given these men unusual facility and sensitivity without robbing them of freshness and depth. Then, too, there is the corps of behind-the-scenes workers. Some arrive early to make campaign plans. Others do the necessary detail work during the crusade. A few remain behind to gather together all the fragments so that naught of the blessed outpouring be lost. Much of the smooth procedure results from careful and continued co-operation by the local committee. The clergy and lay people of the local committee often determine the atmosphere into which will come the evangelist and his helpers. More often than not, this committee's general attitude is an accurate barometer that forecasts the climate of the services.

This summary brings us to the organization of the crusade, a matter that from the beginning has been an item of great concern. Very early in his experience Billy Graham made a careful study of great evangelists. Particular research was done to ascertain wherein each man's strengths and weaknesses lay. Graham hoped to imitate the positive aspects and to avoid those practices that seemed fruitless or open to criticism. The result has been the most complete and efficient operation in the history of evangelism. Special committees on ushering, finance, music, counseling, property, arrangements for the handicapped and infirm, office management, publicity, foreign language groups, follow-up—these and other groups are carefully organized and trained. Strangely enough, this very efficiency has been a favorite target for the critics. "It is too professional, too much like a well-oiled machine, too much of a performance," they say. Do these critics, we wonder, in their own small bailiwicks foster that which is careless and ill-planned? Do they feel that God puts no stock in efficiency, just so the motivation is high? We are inclined to agree with C. S. Lewis that any good works must also be good work on the part of the workman.

Another phase that is often criticized is that of follow-up. "They move in for a few weeks and are gone, and what benefits remain?" "What becomes of the converts?" Often these critics are preachers, pharisaical in nature. Actually, Billy Graham has done more to

insure the continued care of the new-born Christian than any of his predecessors in this high calling of evangelism. Contacts are made in keeping with the convert's stated church preference. Pastors are asked to call on these converts, and are given forms for reporting the calls. Only where no special church preference is indicated are contacts attempted at some nearby congregation of an evangelical nature. The real nurture of the convert, therefore, lies in the hands of the local Christian constituency, rather than in the evangelist's. Any journey begins with a single first step. If the traveler does not continue his course with diligence and joyful persistence, this failure cannot be blamed on the one who gave the right directions in the first place.

Perhaps the most repeated and most groundless criticism of the crusades concerns finance. "How much will it cost?" "How much will they take out of the community?" are typical queries. These descendants of the Gadarenes who ask such questions still make the same infuriating choice as their ancestors: "When they saw the young man—and the bodies of the pigs—they asked Jesus to leave." It costs too much! What, we ask, is the price of a soul? It would be interesting to learn what cost index these 120 crusades would provide. (In Oklahoma City in 1956, the price paid for each commitment was about that of a season football ticket at the university.) Even on the basis of dollars expended, 15 years of crusades have proved the fruits of these efforts to be real bargains. Finances are handled and audited locally. No "love gift" appeal, no wearisome squeezing by some team member plagues the visitors to the crusades. There is scrupulous avoidance of any suggestion of greed or avarice. This group of workers is a salaried team worthy of its hire.

#### BROAD LOCAL SUPPORT

One of the finest improvements made by Billy Graham over the course of time concerns his insistence on a broad base of local participation. The spotlighting of some particular personality has passed. Gone, too, is the unilateral approach to operations. I personally know that in more than one city Billy Graham has refused invitations offered by single strong denominations. Instead, he has waited with prayerful patience until some church council or federation has issued a joint expression of welcome. Though he seldom wears the badge of the much-labored word "ecumenical," Graham demonstrates that spirit in its best sense. By the scope of his travels and the breadth of his attitude of co-operation, he manifests the meaning of the word more than many of its vocal champions. To insist on a broad base of support in local campaigns has been significant. Ministers have discovered a deeper spirit of fraternity; nonmember churches have found warm fellowship within councils of churches; nonco-opera-



tive groups have found opportunity to join in a concentrated effort to advance their most cherished doctrines. As one preacher of the Southern Baptist Convention confessed, "I found some other preachers believed the Gospel besides us." By standing shoulder-to-shoulder in these crusades, weary, faltering pastors everywhere have gained needed encouragement of heart. A modern Jonathan, as it were, has sought them out "to strengthen their hand in the Lord." This method of procedure has always been incorporated into the framework of the Church. Graham is no critic or competitor of the local congregation. He meticulously avoids entering ecclesiastical struggles for power. And he insists that his meetings in no way conflict with regularly scheduled services of worship. This practice is more than just good public relations. It represents the evangelist's conviction that his mission is to strengthen and to supplement Christ's work in the local church, to cause the body of Christ to leap rather than to limp because of his coming.

All in all, the method of the Billy Graham Evangelistic Association has made a major contribution to Christian witness in our time. Helpful tracts, syndicated question-and-answer columns, a respectable magazine, Bible helps and suggestions for Christian growth and service constantly augment the initial effort of the crusades. Such measures enable the babes in Christ to grow in the grace and knowledge of the Lord Jesus.

#### THE MESSAGE SPOKEN

It is the message of the crusades that explains their success, for even the most efficient machine is cold and lifeless without proper fuel or power. What Billy Graham says is what God has honored. Others may preach the Gospel more eloquently than Graham, but they cannot preach a better Gospel! He has moved through the whole inhabited world with a Scripture-based message of man's sin and need of Christ. Many of us rejoice over his repeated insistence on the authority of the inspired Word of God. "The Bible says" has sounded throughout the world, and on this firm foundation Graham has stood unafraid and unashamed. This basic conviction has given him a freedom of proclamation that many preachers have yearned to possess but which they find elusive. Graham has the same objectivity in declaring the whole counsel of God which the late Donald Grey Barnhouse used to express: "I'm just the messenger boy. If you don't like the message, take it up with the sender, not out on me."

This full conviction that God has spoken through the written and living Word has given this herald of our times the ready ear of the multitudes. His trumpet call is clear. The common people hear him gladly, even as once they heard the Lord. Here is confrontation in its simplest and most direct style. Whoever pauses to

listen cannot say he has not been offered reconciliation.

One of Graham's strong points is his interest in the individual. His sermons proclaim the worth and responsibility of each soul before God. This insistence on the personal approach is relevant because it brings variant human nature before the judgment of the constant truth of God. Such preaching is always up-to-date and always applicable to human experience.

It should be insisted, however, that the preaching of the crusades also has vast social implications and impact. Those who lament that Graham's emphasis is too subjective and without social influence in our troubled world are simply and deliberately blind to the facts. Feature articles by Billy Graham in national magazines have discussed crucial issues of our times. Almost without exception he has met press interviews on "touchy" subjects with characteristic candor, directness, and modest restraint. Again and again he has publicly voiced considered opinions on both national and international crises. At times he has volunteered his services as an advocate of truth in situations that have sent others scurrying for cover.

#### THE CALL TO DECISION

In a time when life is more geared to feelings than ever before, "too emotional" is the broad umbrella under which nonparticipants have hidden from the crusades. Actually these meetings are less emotional than the average soap-opera or situation comedy. Like his Lord, Billy Graham begins his preaching with Moses and the prophets. In the light of the eternal law of God, he clearly interprets life as we know it. Then he invariably shows the grace of God in Christ as fulfilling the law for us, and offers the benefits of this work to all who will commit themselves to the Saviour by faith. This challenge to decision involves but a minimal expression of what might be called a froth of emotion. For me personally the most significant and sobering time of the meeting comes after the invitation. In the magnificent silence of that moment the truth of the message is stirring in men's souls. Team members and other Christians are in prayer. Billy stands silent with head bowed in thanksgiving and intercession. Then with quiet strength he offers another "Come." His appeal is to the will. Softly the choir sings the hymn, "Just as I am." Then from everywhere come the searching souls. The waiting is over. From balconies and grandstands at arenas, ball-parks, and fairgrounds, they come to the altar with no tugging except that of the Holy Spirit of God. Enroute to the front they are joined by someone of similar age and sex who will give spiritual help when the meeting is dismissed. In the counseling room each person receives individual care, and faith is declared on the basis of God's promises in the Book and not on feelings of the

moment. Emotion: Only that of joy which the Spirit gives to those receiving the Good News!

### TO ALL MANKIND

No one in our time has had greater opportunity to meet a cross-section of mankind than this traveling preacher from North Carolina. He has seen life from the vantage point of a door-to-door brush salesman and has stood before royalty as well. On all social levels he has shared the comradeship of humanity. He practices none of the artificial distinctions of age, race, financial or social status. The crusades therefore, appeal to all people. Graham speaks to youth without being maudlin, and a son of the manse responds. He speaks to the aged without special deference, and a gray-haired church trustee comes forward. He addresses the public without compromise, and both rich and poor yield themselves to Christ. He meets his critics without fear or rancor; some respond to his message, all respect him as a man. Liberty, authority, power, love, and humility are his arsenal as he battles for the souls of men. His compelling sincerity encourages all kinds of people to respond to the Gospel. We have seen the reporter who came to scoff, remain to seek. The young businessman who wanted success now trusts God for salvation. The sophisticated socialite now finds true beauty in holiness. The aggressive executive has brought his energies under the yoke of Christ. The hopeful seminarian who came to dissect remains to discover. The homemaker has the house of her heart set in order. "And what shall I more say? For the time would fail me to tell. . . ."

We do not mean to suggest that these efforts have had unanimous support. Every community has had preachers blind and insensitive to spiritual needs and remedies. Such individuals have rejected the chance to co-operate, sometimes, as it were, disdainfully gathering their robes of righteousness about them. Almost without exception they have suffered, however, for their hungry, honest parishioners have bypassed them to find spiritual blessing. Some pastors who have been "too busy here and there" to accept the hour of opportunity have later matched their associates' rejoicings with expressions of regret. There have been sincere opponents, too, of course, usually extremists. These groups have sometimes had their Goliaths who deliberately attacked Billy Graham as a preacher and as a person. It is sad indeed that they should thus prostitute God-given talents in futile and base conflict.

This total opposition is a rather small force, insignificant, really, from the larger view. Against these opponents the crusaders have used primarily the weapon of silence. Refusing to quarrel with some bumptious individual, magazine staff, or official, Graham has turned situations to his own advantage. Aligning himself with evangelical Christianity where the real thrust

for God continues to be made, he allows his ministry to speak for itself. This it does, and with eloquence.

These crusades are serious ventures. Billy Graham knows that our era calls neither for the shadow-boxing of liberal, nor for the hair-splitting of fundamentalist leaders. He yearns to conserve and to cultivate the grass-roots interest which he senses. Here may lie the earnest of a true revival of spiritual power. These anxious days compel men seriously to consider eternal things and God's eternal purposes. Seeing his hopes for world peace burn ever lower, man today may very conceivably turn his attention heartward. There, under the kindling and control of the sovereign God, he may find and nurture his own "little patch of peace."

### HOW SHALL WE REACT?

Let us rejoice, therefore, that God has privileged us to labor together with such an earnest and talented worker as Billy Graham. His efforts are singular but they are not restricted. The apostolic pattern still functions: "One planteth, another watereth, but God giveth the increase." Sometimes Billy Graham is the sower; then again he puts in the sickle for the harvest after others have maintained faithful plowing and harrowing of the field. If everyone were a planter, the ripened grain would wither on the stalk. If all of us were harvesters, our scythes would rust in idleness awaiting the sowers.

Evangelism is the life-breath of the Church, and it has pleased God to equip some of his servants for the particular ministry of evangelism. Basic as it is, however, breathing is only one function of the body. It is a means rather than the end of operation. Evangelism and evangelists, therefore, are but means, also. They are to initiate rather than to consummate the vital activity of the Church. Repentance and renewal should stimulate rather than satisfy the Church. Those of us who claim bona fide relationship in the "beloved community" should seize our opportunity in evangelism with joy. That same Holy Spirit who brings life to a soul through the preaching of Billy Graham can build up that soul through the nurturing ministry of the congregation. This task is the challenge that awaits committed clergy and lay witnesses alike. While "our times are in his hands," yet the quality of life depends on what we invest in these God-entrusted days. Let us all rejoice in God's ministry through Billy Graham. Let us repent of our failure to accept the responsibility of supporting him and others like him. Let us faithfully intercede for all who sow, who water, and who nurture unto the harvest of God. Let us respond in depth to the continued desire of the Holy Spirit to indwell us to the exclusion of all else. Then indeed we shall thank God and take courage, "We saw one casting out devils in thy name" and we "thanked God and took courage."

END

## GRAHAM CRUSADE STATISTICS

Cumulative attendance at Graham meetings to date exceeds 29,000,000. Radio and television listeners increase this audience by tens of millions. Crusade "decisions" exceed 783,000 (the term designating those openly seeking regeneration or reconsecration).

1947 CRUSADES	Dates	Length	Attendance	Decisions	1956 CRUSADES	Dates	Length	Attendance	Decisions
Grand Rapids, Mich.	October		6,000	500	India and Far East	Jan/Feb	8 Weeks	800,000	29,034
Charlotte, N.C.	November	2 Weeks	42,000	1,200	Richmond, Va.	Apr/May	3 Weeks	298,370	6,209
		TOTALS:	48,000	1,700	Oklahoma City, Okla.	Jun/Jul	4 Weeks	464,139	7,148
					Louisville, Ky.	Sep/Oct	4 Weeks	492,740	6,870
							TOTALS:	2,055,249	49,261
1948 CRUSADES	Dates	Length	Attendance	Decisions	1957 CRUSADES	Dates	Length	Attendance	Decisions
Augusta, Ga.		16 Days		1,400	New York City	May/Sep	12 Weeks	2,397,400	61,148
Modesto, Calif.									
Birmingham, England				6,000					
		TOTALS:		7,400					
1949 CRUSADES	Dates	Length	Attendance	Decisions	1958 CRUSADES	Dates	Length	Attendance	Decisions
Miami, Fla.	January				Caribbean Tour	Jan/Feb	3 Weeks	1,000,000	20,000
Baltimore, Md.	May				San Francisco, Calif.	Apr/Jun	7 Weeks	721,725	26,898
Altoona, Pa.	July				Sacramento, Calif.	Jun/Jul	1 Week	149,600	4,965
Los Angeles, Calif.		8 Weeks	350,000	3,000	Fresno, Calif.	July	2 Days	51,000	1,550
		TOTALS:	350,000	3,000	Santa Barbara, Calif.	July	1 Day	12,000	671
1950 CRUSADES	Dates	Length	Attendance	Decisions	Los Angeles, Calif.	July	1 Day	40,000	2,117
Boston, Mass.	Dec/Jan	3 Weeks	105,000	3,000	San Diego, Calif.	July	2 Days	55,000	3,284
Columbia, S. C.	March	3 Weeks	190,000	12,000	San Antonio, Texas	July	1 Day	30,000	1,903
Tour of New England	Mar/Apr	4 Weeks	160,000	6,000	Charlotte, N. C.	Sep/Oct	5 Weeks	423,387	17,853
Portland, Ore.	July	6 Weeks	52,000	9,000			TOTALS:	2,482,712	79,241
Minneapolis, Minn.	September	3 Weeks	282,000	5,700					
Atlanta, Ga.	Oct/Dec	5 Weeks	500,000	8,000					
		TOTALS:	1,289,000	43,700					
1951 CRUSADES	Dates	Length	Attendance	Decisions	1959 CRUSADES	Dates	Length	Attendance	Decisions
Southern Tour	Jan/Feb		125,000		Melbourne, Australia	Feb/Mar	4 Weeks	719,000	26,440
Fort Worth, Tex.	Feb/Mar	4 Weeks	336,300	4,000	Sydney	Apr/May	4 Weeks	980,000	56,780
Shreveport, La.	April	3 Weeks	223,000	5,446	Perth	May	1 Week	106,800	5,396
Memphis, Tenn.	May/Jun	4½ Weeks	317,700	4,648	Adelaide	May	2 Weeks	253,000	11,992
Seattle, Wash.	Jul/Aug	5 Weeks	443,500	6,785	Relay Services			650,440	15,650
Hollywood, Calif.	Sep/Oct	2½ Weeks	135,000	2,120	Auckland	Mar/Apr	1 Week	163,000	6,890
Greensboro, N. C.	Oct/Nov	6 Weeks	391,050	6,443	Wellington		1 Week	59,000	4,740
Raleigh, N. C.		3 Days	35,000	1,450	Christchurch		1 Week	133,000	4,693
		TOTALS:	2,006,550	30,892	Cabera, Lunceston, Hobart		1 Day each	52,000	3,492
1952 CRUSADES	Dates	Length	Attendance	Decisions	Brisbane	April	2 Weeks	246,000	10,661
Washington, D. C.	Jan/Feb	5 Weeks	307,000	6,244			AUSTRALIAN TOTALS:	3,362,240	146,734
Tour of Cities	Mar/Apr		41,000						
Houston, Tex.	May/Jun	5 Weeks	462,500	7,754					
Jackson, Miss.	Jun/Jul	4 Weeks	362,300	5,927					
Tour of Cities	August		126,000						
Pittsburgh, Pa.	Sep/Oct	4 Weeks	263,500	5,986					
Albuquerque, N. M.	Nov/Dec	4 Weeks	133,030	3,011					
		TOTALS:	1,695,330	28,922					
1953 CRUSADES	Dates	Length	Attendance	Decisions	1960 CRUSADES	Dates	Length	Attendance	Decisions
Tour of Florida	Jan/Feb		120,000		Monrovia, Liberia	January	5 Days	12,800	1,297
Chattanooga, Tenn.	Mar/Apr	4 Weeks	283,300	4,406	Accra, Ghana	January	1 Week	32,500	2,827
St. Louis, Mo.	Apr/May	4 Weeks	318,400	3,065	Kumasi	January	3 Days	12,500	453
Dallas, Tex.	May/Jun	4 Weeks	513,000	5,869	Lagos, Nigeria	January	1 Week	128,600	4,559
Tour of West Texas	July		77,000		Ibadan	Jan/Feb	10 Days	32,905	2,151
Syracuse, N. Y.	August	4 Weeks	105,200	2,630	Kaduna	Jan/Feb	1 Week	22,450	1,595
Detroit, Mich.	Sep/Nov	5 Weeks	363,030	6,980	Enugu	Jan/Feb	9 Days	41,400	1,565
Asheville, N. C.	November	2 Weeks	112,100	2,653	Jos	February	1 Week	25,770	1,535
		TOTALS:	1,892,030	25,603	Bulawayo, S. Rhodesia	February	1 Week	42,000	2,345
1954 CRUSADES	Dates	Length	Attendance	Decisions	Salisbury	February	9 Days	36,000	2,214
Tour of West Coast	Jan/Feb		87,500	2,650	Kitwe, N. Rhodesia	February	1 Week	28,000	1,497
London, England	Mar/May	12 Weeks	2,047,333	38,447	Moshi, Tanganyika	February	2 Days	40,000	5,211
Tour of Europe	June		303,800		Feb/Mar	5 Days	22,300	3,406	
Nashville, Tenn.	Aug/Sep	4 Weeks	652,000	9,667	Kisumu, Kenya	Feb/Mar	1 Week	39,300	1,349
New Orleans, La.	Oct	4 Weeks	319,300	4,932	Nairobi	Feb/Mar	1 Week	26,650	1,551
		TOTALS:	3,409,933	55,096	Udumbura, R. U.	Feb/Mar	1 Week	18,000	739
1955 CRUSADES	Dates	Length	Attendance	Decisions	Addis Ababa, Ethiopia	March	2 Days	18,000	739
Glasgow, Scotland	Feb/Apr	6 Weeks	2,647,365	52,253	Cairo, Egypt	March	1 Day	7,000	453
Tour of Scotland			30,000	1,289	Jerusalem, Jordan	March	1 Day	2,000	137
London, England	May	1 Week	450,000	23,806	Tour of Africa			TOTALS:	570,175
Paris, France	June	5 Days	43,619	2,153					
Zürich, Switzerland		1 Day	50,000	5,000	Washington, D. C.	June	1 Week	139,000	4,971
Geneva		2 Days	40,000	3,000	Rio de Janeiro	July	1 Day	143,000	2,193
U. S. Service Bases			25,000	7,000	Bern, Switzerland	August	1 Week	29,250	1,260
Mannheim, Germany		1 Day	40,000	1,500	Zürich	August	2 Days	35,000	1,243
Stuttgart		1 Day	60,000	2,400	Basel	August	1 Week	34,750	1,830
Nuremberg		1 Day	56,000	2,500	Lausanne	Aug/Sep	1 Week	79,000	3,226
Dortmund		1 Day	30,000	1,800	Essen, Germany	September	1 Week	155,000	4,175
Frankfort		1 Day	40,000	2,000	Hamburg	September	1 Week	297,000	7,192
Rotterdam, Netherlands		1 Day	65,000	2,000	Berlin	Sep/Oct	1 Week	197,000	5,269
Oslo, Norway		2 Days	77,000	1,000			TOTALS:	827,000	21,195
Gothenburg, Sweden		1 Day	26,000	150					
Aarhus, Denmark		1 Day	10,000	200					
Toronto, Canada	Sep/Oct	3 Weeks	356,000	7,438					
		TOTALS:	4,045,984	115,489					
1956 CRUSADES	Dates	Length	Attendance	Decisions	1961 CRUSADES	Dates	Length	Attendance	Decisions
India and Far East	Jan/Feb	8 Weeks	800,000	29,034	Tour of Florida	Jan/Feb	10 Days	149,500	3,935
Richmond, Va.	Apr/May	3 Weeks	298,370	6,209	Miami Crusade	March	3 Weeks	250,380	8,062
Oklahoma City, Okla.	Jun/Jul	4 Weeks	464,139	7,148	Tour of Florida	Mar/Apr	6 Days	68,000	2,018
Louisville, Ky.	Sep/Oct	4 Weeks	492,740	6,870	Manchester, England	May/June	3 Weeks	416,500	17,867
		TOTALS:	2,055,249	49,261	Upper Midwest	July	1 Week	308,000	6,678
1957 CRUSADES	Dates	Length	Attendance	Decisions	Philadelphia	Aug/Sep	4 Weeks	600,000	16,000
New York City	May/Sep	12 Weeks	2,397,400	61,148			TOTALS TO DATE:	1,792,380	54,560
1958 CRUSADES	Dates	Length	Attendance	Decisions					
Caribbean Tour	Jan/Feb	3 Weeks	1,000,000	20,000					
San Francisco, Calif.	Apr/Jun	7 Weeks	721,725	26,898					
Sacramento, Calif.	Jun/Jul	1 Week	149,600	4,965					
Fresno, Calif.	July	2 Days	51,000	1,550					
Santa Barbara, Calif.	July	1 Day	12,000	671					
Los Angeles, Calif.	July	1 Day	40,000	2,117					
San Diego, Calif.	July	2 Days	55,000	3,284					
San Antonio, Texas	July	1 Day	30,000	1,903					
Charlotte, N. C.	Sep/Oct	5 Weeks	423,387	17,853					
		TOTALS:	2,482,712	79,241					
1959 CRUSADES	Dates	Length	Attendance	Decisions					
Melbourne, Australia	Feb/Mar	4 Weeks	719,000	26,440					
Sydney	Apr/May	4 Weeks	980,000	56,780					
Perth	May	1 Week	106,800	5,396					
Adelaide	May	2 Weeks	253,000	11,992					
Relay Services			650,440	15,650					
Auckland	Mar/Apr	1 Week	163,000	6,890					
Wellington		1 Week	59,000	4,740					
Christchurch		1 Week	133,000	4,693					
Cabera, Lunceston, Hobart		1 Day each	52,000	3,492					
Brisbane	April	2 Weeks	246,000	10,661					
		AUSTRALIAN TOTALS:	3,362,240	146,734					
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Monrovia, Liberia	January	5 Days	12,800	1,297					
Accra, Ghana	January	1 Week	32,500	2,827					
Kumasi	January	3 Days	12,500	453					
Lagos, Nigeria	January	1 Week	128,600	4,559					
Ibadan	Jan/Feb	10 Days	32,905	2,151					
Kaduna	Jan/Feb	1 Week	22,450	1,595					
Enugu	Jan/Feb	9 Days	41,400	1,565					
Jos	February	1 Week	25,770	1,535					
Bulawayo, S. Rhodesia	February	1 Week	42,000	2,345					
Salisbury	February	9 Days	36,000	2,214					
Kitwe, N. Rhodesia	February	1 Week	28,000	1,497					
Moshi, Tanganyika	February	2 Days	40,000	5,211					
Feb/Mar	5 Days	22,300	3,406						
Nairobi	Feb/Mar	1 Week	39,300	1,349					
Udumbura, R. U.	Feb/Mar	1 Week	26,650	1,551					
Addis Ababa, Ethiopia	March	2 Days	18,000	739					
Cairo, Egypt	March	1 Day	7,000	453					
Jerusalem, Jordan	March	1 Day	2,000	137					
Tour of Africa			TOTALS:	570,175					
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Rio de Janeiro	July	1 Day	143,000	2,193					
Bern, Switzerland	August	1 Week	29,250	1,260					
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Lausanne	Aug/Sep	1 Week	79,000	3,226					
Essen, Germany	September	1 Week	155,000	4,175					
Hamburg	September	1 Week	297,000	7,192					
Berlin	Sep/Oct	1 Week	197,000	5,269					
European Tour			TOTALS:	827,000					
Spanish, New York	October	3 Days	43,500	1,139					
		TOTALS:	1,722,67						





## Why the Golden Rule is not enough



Staggered by the space age, a young man wrote to Harry Emerson Fosdick: "I can no longer believe in God—I will live by the Golden Rule, and that is enough." But read the eminent clergyman's answer in November Reader's Digest. He tells why the good life is not that simple—why, when trouble strikes, a deeper faith is needed.

### "Living Free" the new \$5.95 book condensed

That lovable lioness, Elsa, is now a mother! Here, in the sequel to the recent best-seller, *Born Free*, is the remarkable story of Elsa's three cubs, how she brought them across a river to meet author Joy Adamson—but rejected any return visits! Don't miss these incredible—but true—adventures.

**How to Reduce—and Stay There.** A man who's opposed to fad diets and calorie-counting tells you how he took off weight without giving up meat, butter, potatoes—even desserts. Learn his 4 tested rules for taking off weight, *permanently!*

**You Are Tougher Than You Think.** Life seem extra tough to you right now? Are you blaming other people, or "the breaks"? Here, condensed from his latest book, Norman Vincent Peale presents a better way out of your trouble—a way any human being can adopt *because* "you can if you THINK you can."

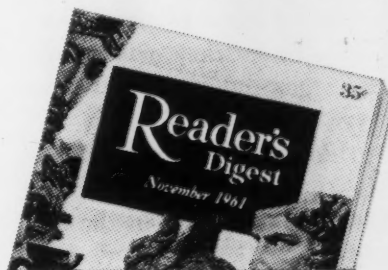
**Marching as to War.** "I want my religion like my tea—*hot!*" So proclaimed General Booth, founder of the Salvation Army, whose 27,000 officers "open fire" on human suffering with a unique combination of military tactics and Christianity. Read how they have roused whole nations in their crusades against vice and injustice!

**Poison From Red Printing Presses.** "U. S. troops massacred more than two million innocent people in Korea." This type of lie, printed in 400 languages, is pouring into neutral countries. Learn the deadly objective behind this flood of printed poison.

**Children Without Fathers.** The Aid to Dependent Children program works this way: *the more illegitimate children a woman has, the more money she gets!* Here's the shocking truth about federally-subsidized relief policies which "contribute to debauchery . . . encourage illegitimacy and fraud."

**Let's Close the Muscle Gap!** Are we raising a generation of marshmallows? Recent physical tests say *yes . . .* In some cases British *girls* are superior to American boys! This article, in November Reader's Digest, reviews the causes of our flabbiness . . . gives tests suggested by the President's Council on Youth Fitness *which you can try at home!*

*More than 47 fascinating articles and features in the November Digest.*



... Now on sale

# American Delegates at New Delhi

When the clack of the gavel begins to echo through New Delhi's spacious Vigyan Bhavan Hall next week, it will resound presumably for the one-third of the world's population which goes by the name Christian.

Assembled in the modern capital of India will be nearly 1,000 church men and women from throughout the world—devout, sincere individuals who are deeply concerned about fragmentation of the Christian witness. Their very presence at the third and most important assembly of the World Council of Churches will indicate hope that some kind of new posture can be attained, particularly for Protestantism, if not for non-Roman Christianity as a whole. Could New Delhi signal a much-needed ideological breakthrough, and a transcendence of existing diversities? Many Christians feel that such a breakthrough can come through a recovery of the Church's authority and mission. Others hold that a demand for organizational unity exists as a near-term requirement, although pressing questions of doctrine and order remain for future debate.

In the New Delhi assembly hall, originally built by the government of India to house a UNESCO conference, the move for unity will manifest itself most acutely in the apparently-presumed integration of the International Missionary Council into the WCC. The proposal, already endorsed by the WCC's Central Committee and a majority of the IMC's constituent national councils, will see the IMC organization emerge within the WCC framework as the Commission and Division of World Mission and Evangelism.

"The assembly," according to a WCC press release, "provides the major forum for Christian leaders to discuss Christian unity. . . ."

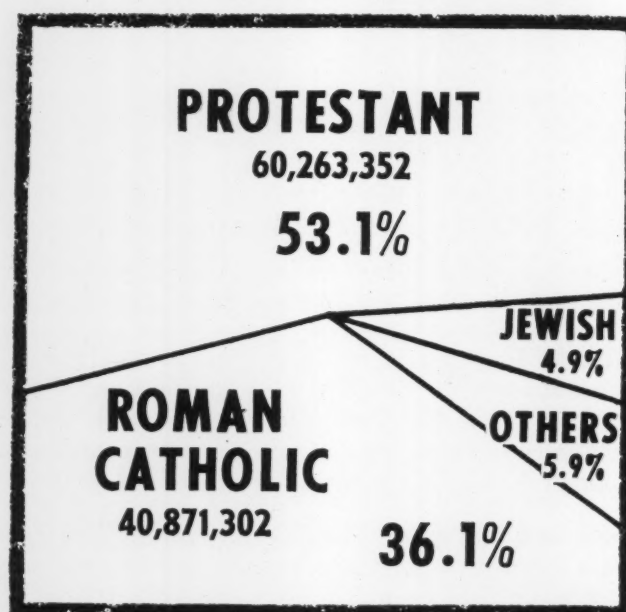
Spokesmen for the ecumenical movement are already heralding the New Delhi assembly as a major step in the reunification of Christendom. Far in advance of the November 18-December 6 meeting, U. S. ecumenical leaders list among the "assured results" of the ecclesiastical conclave the virtual reunification of the missionary task force with the organized Christian (non-Roman) community.

Critics of the movement deplore this representation as highly exaggerated. They readily concede that New Delhi will emerge as an important episode in the ecumenical dream of restoring Christian unity through

the progressive merger of existing denominations along theological and ecclesiastically inclusive lines.

Yet the setting and scope of assembly debate troubles many. Will there be a free and representative exchange of views on fundamental issues, they ask, or does

MEMBERSHIP IN U. S. RELIGIOUS BODIES  
(From Year Book of American Churches for 1961  
and additional sources)



Protestant	60,263,352
Roman Catholic	40,871,302
Jewish Congregations	5,500,000
Eastern Churches	2,945,212
Miscellaneous	3,321,199
Christadelphians	15,000
Church of Christ, Scientist (est.)	1,000,000
Jehovah's Witnesses	239,418
Mormons (of all kinds)	1,615,665
National David Spiritual Temple	40,715
New Apostolic Church of North America	13,595
Spiritualists	175,942
Unitarians	109,508
Universalists	68,949
Volunteers of America	28,234
Smaller groups	14,173
Polish National Catholic Church of America	271,316
Old Catholic Churches	88,173
Buddhist	20,000
<b>TOTAL:</b>	<b>113,280,554</b>

the very process of organizational delegation militate against it or confine the pro-and-con to a limited sphere? In the organizational propaganda and ecclesiastical power gathering in New Delhi many critics are prone to see human planning and ecumenical contrivance at work, more than the Spirit of God breathing obviously new life and unity into the Body of Christ.

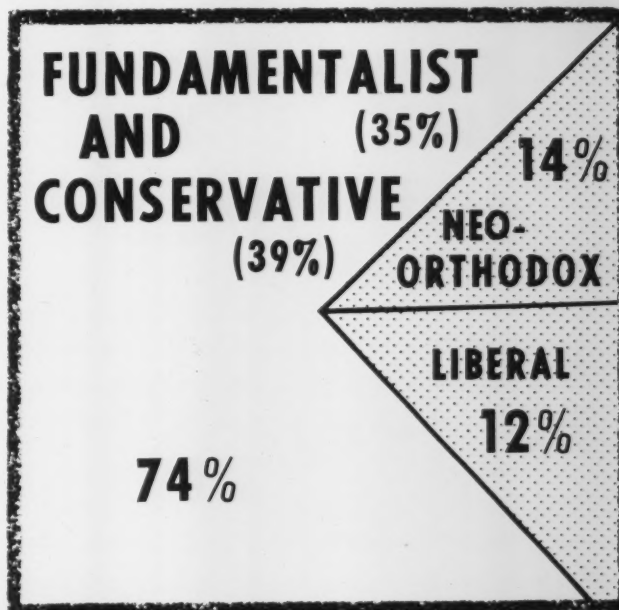
Does New Delhi symbolize an ecclesiastical injection of new strategy into the sprawling ecumenical movement? Or does it neglect a divine work of the Holy Spirit in the world-wide Body of believers over whom the crucified and risen Christ reigns as Head?

The answer to this question is of paramount importance, and American delegates to New Delhi bear an important role in shaping that answer. Since the formation of the Federal Council of Churches, predecessor of the National Council of Churches, American churchmen have significantly influenced the shaping of the ecumenical perspective. Their leadership, often heavily dominated by liberal forces, supplied much of the supportive pressure for inclusivism in theological and ecclesiastical concepts. It also directly involved American Protestantism in politico-economic programs that provoked sharp criticism by European churchmen who assigned greater priority to Christian faith than ever.

What stake have U. S. churchgoers in the ecumenical movement? To what extent does the movement represent American Christianity? Do the delegates now heading for New Delhi adequately represent their own constituencies? Does the proportion between clergy and lay delegates supply evidence that American churchmen are eager to assign a larger role in ecumenical affairs to the laity at grass roots? To answer these and other questions, and to provide an overall perspective on the significance of the New Delhi assembly for the American scene, CHRISTIANITY TODAY conducted an intensive study of the views of the American delegates compared with those of the constituencies they represent.

Of the 625 official delegates representing 176 member churches in some 50 countries, 160 delegates—or more than one in four—will come as delegates from the United States. Despite the emphasis on a voice for the younger churches, the massive organization and sheer weight of numbers of the United States contingent gives it staggering power. The United States remains one of the great Protestant lands of the world, despite the tendency of religious minorities to speak of a "post-Protestant era." It is also the chief manpower source of the world missionary movement (only 31 per cent of the 28,000 U. S. missionaries around the world are NCC-related; see interpretative chart). Important questions may therefore be asked about the American delegates, who now carry much of the responsibility for shaping the immediate course of the

## THEOLOGICAL BELIEFS OF AMERICAN CLERGYMEN



These percentages were established by a scientific poll of American clergymen, across interdenominational lines, by Opinion Research Corporation of Princeton, New Jersey, for CHRISTIANITY TODAY. The survey distinguished Fundamentalist and Conservative ministers in respect to their doctrine of Scripture; the former subscribe to total inerrancy, the latter either do not, or have doubts. Other historic Christian doctrines were not in doubt.

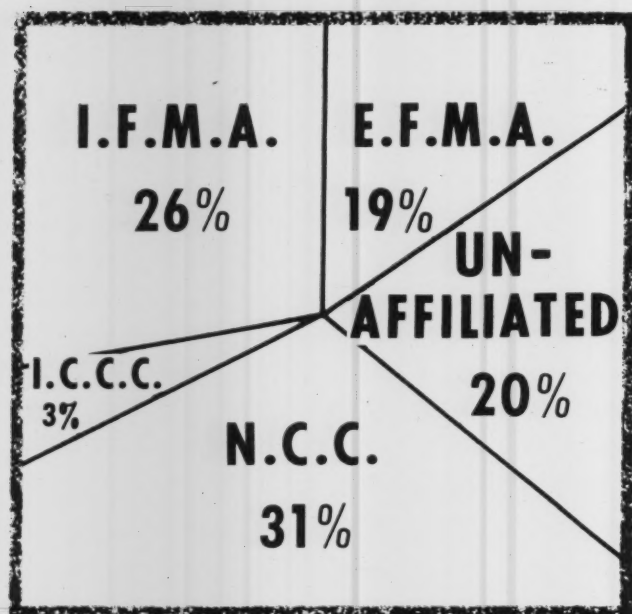
	Fundamentalist	Conservative	Neo-Orthodox	Liberal
TOTAL MINISTERS	35%	39%	12%	14%
BY DENOMINATIONS				
Baptist	56%	30%	9%	5%
Episcopalian	14%	58%	18%	10%
Lutheran	25%	66%	5%	4%
Methodist	20%	29%	15%	36%
Presbyterian	10%	46%	28%	16%
Other	45%	31%	9%	15%

directed mainstream of non-Roman Christianity, but who are well aware that distressing cleavages remain unhealed in American Protestantism.

Do the delegates speak the spontaneous convictions of American grass-roots Protestantism, or is the slate otherwise slanted? From several considerations, their tilt toward prevailing ecumenical positions may be noted in advance. Of the U. S. delegates, all chosen by their respective denominational leaderships, 37 per cent come from within the influential inner circle of American ecumenism. At least 44 of the delegates are currently members of the policy-making NCC General Board; at least 14 others are past or present officers of NCC or paid officers of local church councils. Hence NCC official and staff representation may be said to bulk extraordinarily large in the list of U. S. delegates. The question naturally rises whether free and objective



## AFFILIATION OF AMERICAN MISSIONARIES ABROAD



National Council of Churches (Division of Foreign Missions)	*8,964
Interdenominational Foreign Mission Association	7,589
Evangelical Foreign Missions Association	5,626
Associated Missions of International Council of Christian Churches	873
Unaffiliated Boards	5,732
<b>TOTAL:</b>	<b>**28,784</b>

\*Includes Church of God (100), Lutheran Church-Missouri Synod (277), Mennonite Board of Missions and Charities (210), and Seventh-day Adventists (1450).

\*\*This total for American missionary personnel is inflated about 1000 due to duplications (missionaries affiliated with more than one agency).

determination of the issues before the assembly can be expected from these participants. At any rate, critics who contend that the ecumenical movement's ecclesiastical and theological pronouncements are largely shaped and controlled by an influential majority which holds strategic interlocking posts in NCC and its member denominations, seem to have an impressive case.

NCC General Board officers appearing as delegates are: President J. Irwin Miller (Disciples); Vice-President-at-Large Bishop J. Wesley Lord (Methodist); Vice-President-at-Large Mrs. J. Fount Tillman (Methodist); Vice-President, Division of Christian Education, Bishop Reuben H. Mueller (Evangelical United Brethren); Vice-President, Division of Christian Life and Work, Dr. Norman J. Baugher (Church of the Brethren); Vice-President, Division of Foreign Missions, the Rev. Earl S. Erb (United Lutheran Church in America); Past President, Dr. Edwin T. Dahlberg (American Baptist); other members of the NCC General Board from the following denominations are among the U.S. delegates: African Methodist Episcopal Church—Bishop George W. Baber, Dr. R. W.

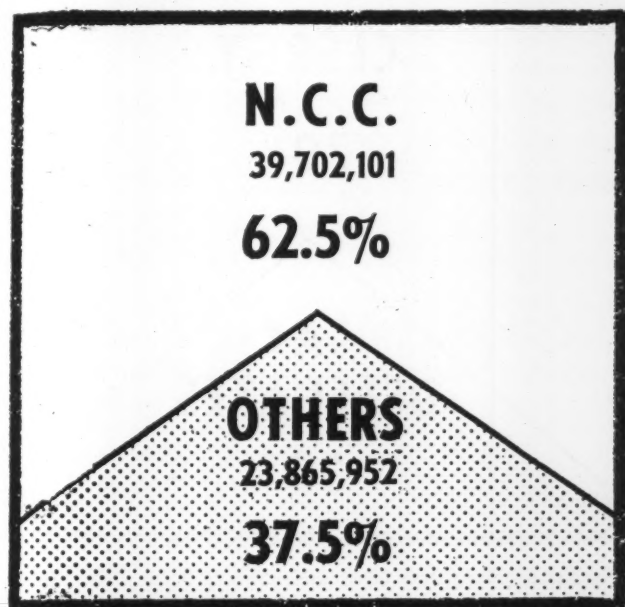
Mance, Bishop Joseph Gomez, Bishop S. L. Greene, Sr.; African Methodist Episcopal Zion Church—Bishop W. J. Walls; American Baptist Convention—Dr. L. Doward McBain, Dr. John E. Skoglund, Dr. Edwin H. Tuller; Augustana Evangelical Lutheran Church—Dr. Malvin H. Lundeen; Christian Churches (Disciples of Christ)—Dr. Gaines M. Cook, Dr. A. Dale Fiers, Dr. Virgil A. Sly; Christian Methodist Episcopal Church—Bishop B. Julian Smith; Evangelical United Brethren Church—Bishop Paul W. Milhouse; Greek Archdiocese of North and South America—the Rev. George J. Bacopulos, Charles Raphael; The Methodist Church—Dr. Harold A. Bosley, Mrs. Porter Brown, Bishop William C. Martin, Dr. J. Earl Moreland, Charles C. Parlin, Bishop Roy H. Short, Dr. Eugene L. Smith; National Baptist Convention U.S.A.—Dr. E. A. Freeman, Dr. C. H. Hampton, Dr. J. H. Jackson; Presbyterian Church in the U.S.—Dr. James A. Millard, Jr.; Protestant Episcopal Church—the Rt. Rev. Arthur Lichtenberger, Mrs. Theodore Wedel; Romanian Orthodox Episcopate of America—the Rt. Rev. Bishop Valerian D. Trifa, Ivan Michelson Czap; United Church of Christ—Dr. Alford Carleton, Dr. Truman B. Douglass, Dr. Fred Hoskins, Dr. James E. Wagner; United Lutheran Church in America—Dr. Franklin Clark Fry; United Presbyterian Church—Dr. Eugene Carson Blake. Blake is a Past President of NCC. In addition Dr. Benjamin Mays (American Baptist) and Dr. Harry V. Richardson (Methodist) are past members of the General Board, and Metropolitan Athenagoras (Greek Orthodox) and Dr. George Florovsky (Greek Orthodox) have each served as past Vice-President-at-Large.

Besides these 48 delegates, the list includes 10 others who currently hold or have held strategic positions in the National Council or affiliated local councils of churches, including NCC General Secretary Roy G. Ross (Christian) and Dr. Irene Jones (American Baptist), associate executive secretary of the Division of Foreign Missions. Others are Dr. W. Barnett Blakemore (Christian); Church Federation of Greater Chicago, Chairman of Ecumenical Education Committee; Bishop F. Gerald Ensley (Methodist), President, Iowa Council of Churches; the Rev. Archie Hargraves (Congregational Christian), Brooklyn Division of Protestant Council of City of New York, Chairman of Racial and Cultural Relations Committee; Miss Frances Kaptizky (Evangelical and Reformed), Second Vice-President, Ohio Council of Churches; Dr. Ganse Little (United Presbyterian), Pasadena Council of Churches, Chairman of Community Worship Committee; Dr. Walter G. Muelder (Methodist), Massachusetts Council of Churches, Chairman of Church, State and Community Committee; the Rev. Robert W. Stackel (United Lutheran Church), Council of Churches of Greater Akron, Chairman of Evangelism Committee; Dr. Edward Ziegler (Church of Brethren), Virginia Council of Churches, Chairman of Evangelism Committee.

The weight of ecumenical organizational influence will not be limited, however, to the delegates; it shows up inposingly in the extended list of consultants. The Episcopal delegation, for example, will also include: the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop, as one of the six Presidents of the World Council of Churches; the Rt. Rev. Angus Dun, in a consultant capacity as Chairman of the Committee on Proselytism and as a member of the Central Committee; the Rev. Canon Theodore O. Wedel, in a consultant capacity as Chairman of the Working Committee of the Department of Evangelism; and Charles P. Taft, in a consultant capacity as Chairman of the Working Committee of the Department of Information.

MEMBERSHIP OF NATIONAL ASSOCIATIONS  
OF CHURCHES

(See pages 14-15 for detailed itemization)

*National Council of Churches of Christ  
in the U.S.A. (N.C.C.)*

Protestant Churches .....	36,895,535	
Eastern Churches .....	2,535,250	
Polish National Catholic Church of America .....	271,316	39,702,101

*National Association of Evangelicals (N.A.E.)*

Denominations .....	1,423,419	
Conventions .....	26,200*	
Individuals .....	150,000*	1,599,619

*The American Council of Christian Churches (A.C.C.C.)*

Denominations .....	280,580	
Local Constituent Members .....	738,265*	
Individuals .....	145,000*	** 1,163,845

*Non-aligned bodies*

Eastern Churches .....	21,751,991	
Protestant Churches .....	409,962	22,161,953

TOTAL: \*63,568,053

\*These figures not included in overall total since persons involved are either in N.C.C. or in non-aligned churches.

\*\*In addition, A.C.C.C. claims 347,161 "adherents" (signers of supporting petitions in A.C.C.C. organizing meetings).

An interesting question concerns the delegates from the world of Protestant education. Some influential ecumenists increasingly view seminaries as an indoctrination center for theological inclusivism and for service in the restructured Protestant community. Among the 25 delegates (almost one-sixth of the total) who are seminary or college identified, some are distinguished in the academic world, but these constitute a conspicuous minority. President Nathan M. Pusey

of Harvard stands out in the list—and is a symbol of the Protestant call for religious revival that runs as wide as Tillichian theology while neglecting historic evangelical commitments. (The evangelical voice is virtually suppressed today in Harvard's United Ministry to Students.)

While there may be an exception or two, the viewpoint of virtually all U. S. delegates from the Protestant academic world is squarely sympathetic to the inclusive vision. Schools whose main influence is theologically liberal so heavily dominate the picture that aggressively evangelical centers seem to have been bypassed.

Taken as a whole, the list includes only a few of the outstanding liberal or neo-orthodox thinkers, but it is heavily weighted along with Pusey with delegates from schools that register an inclusive theological influence: Andover-Newton (President Herbert Gezork); Colgate-Rochester Divinity School (Dr. James C. Miller); Pacific School of Religion (President Stuart Anderson); Oberlin College Graduate School of Theology (Dr. Roger Hazelton); Disciples Divinity House (Dean W. Barnett Blakemore); Boston School of Theology (Dr. Walter Muelder); Perkins School of Theology (Dr. Albert C. Outler); Princeton Theological Seminary (President James I. McCord); and so on. Dr. Blakemore is a successor and disciple of Edward Scribner Ames, the humanist. Dean Donald C. Dearborn of Catawba College, also on the list, is a layman thoroughly inclusive in his views, who clings to the outmoded liberal view that Paul perverted the Christian Gospel.

RATIO OF DENOMINATIONAL DELEGATES  
TO MEMBERSHIP

## Number of Delegates to Every Million Members

	DELEGATES	RATIO
Brethren, Church of	2	10 to a million
Brethren, Evangelical United	7	10 to a million
Reformed Church of America	2	10 to a million
American Baptist Convention	12	8 to a million
Congregation Christian Church	10	7 to a million
Augustana Evangelical Lutheran Christian Churches	3	5 to a million
(Disciples of Christ)	10	5 to a million
Christian Methodist Episcopal	2	5 to a million
Russian Orthodox	4	5 to a million
African Methodist Episcopal	4	4 to a million
African Methodist Episcopal Zion	3	4 to a million
American Lutheran Church	9	4 to a million
Evangelical and Reformed	4	4 to a million
Presbyterian U. S.	4	4 to a million
Protestant Episcopal Church	12	4 to a million
United Lutheran Church	10	4 to a million
United Presbyterian Church	15	4 to a million
The Methodist Church	30	3 to a million
National Baptists of America	5	2 to a million

One can also find, here and there among these delegates, some who bridge between neo-orthodoxy and evangelical views, such as Dr. W. R. Cannon of Candler School of Theology (Emory University).

Not a single president is included as a delegate, however, from the aggressively evangelical seminaries within the NCC structure. Others whose theological positions cannot be dismissed simply as liberal but who strongly favor the present development of the ecumenical movement are included, such as President Paul Eller of Evangelical Theological Seminary. Some, while declaring themselves evangelicals, such as President Walter N. Roberts of United Theological Seminary, show little sympathy for evangelicals not wholly enthusiastic over NCC.

Except for an outright liberal like Dr. Joseph Sittler (United Lutheran Church), formerly of the federated divinity faculty at University of Chicago, the Lutheran educators on the whole appear to be among the most sturdily evangelical. President Alvin R. Rogness of Luther Seminary, St. Paul, and President E. C. Fendt of Evangelical Lutheran Theological Seminary, Columbus, Ohio, are widely regarded as conservative, the former somewhat more open to inclusive associations than the latter. Dr. Malvin H. Lundeen, the new president of Augustana, is a delegate, as is his predecessor there, Dr. P. O. Bersell, who has openly criticized the Blake-Pike proposal. President Alfonzo Rodrigues of Matanzas Seminary, Cuba, a champion of evangelical

## PROPORTION OF CLERGY AND LAY DELEGATES



The list of about 160 U. S. delegates to New Delhi includes some 48 lay delegates, of whom 17 are women.

evangelism, is considered one of the most conservative Presbyterian delegates. Nothing is clearer, however, than the predominantly inclusive theological and ecclesiastical temper of the great majority of the educators

## MEMBER BODIES OF NATIONAL COUNCIL OF CHURCHES

ECUMENICAL AFFILIATION OF U. S. DENOMINATIONS  
MEMBER CHURCHES OF N.C.C.

(Mostly 1959 statistics from Year Book of American Churches for 1961)

<b>Baptist</b>	
American Baptist Convention .....	1,555,360
National Baptist Convention of America .....	2,669,799
National Baptist Convention, U.S.A. ....	5,000,000
Seventh Day Baptist General Conference .....	5,963
Brethren, Church of the .....	201,219
<b>Christian Churches (Disciples of Christ),</b>	
International Convention .....	1,801,414
<b>Eastern Churches</b>	
Armenian Church of North America, Diocese .....	125,000
Greek Archdiocese of North and South America .....	1,200,000
Romanian Orthodox Episcopate of America .....	50,000
Russian Orthodox Greek Catholic Church of America .....	755,000
Serbian Eastern Orthodox Church .....	250,000
Syrian Antiochian Orthodox Church .....	115,000
Ukrainian Orthodox Church of America .....	40,250
Evangelical United Brethren Church .....	749,788
<b>Friends</b>	
Five Years Meeting of Friends .....	68,399
Philadelphia Yearly Meeting of the Religious Society of Friends .....	17,679

<b>Lutheran</b>	
Augustana Evangelical Lutheran Church .....	596,147
American Evangelical Lutheran Church .....	23,800
United Lutheran Church in America .....	2,369,263
<b>Methodist</b>	
The Methodist Church .....	9,815,460
African Methodist Episcopal Church .....	1,166,301
African Methodist Episcopal Zion Church .....	780,000
Christian Methodist Episcopal Church .....	392,167
<b>Moravian</b>	
Moravian Church (Unitas Fratrum) .....	60,470
Evangelical Unity of Czech Moravian Brethren in North America .....	6,103
Polish National Catholic Church of America .....	271,316
<b>Presbyterian</b>	
Presbyterian Church in the U. S. ....	889,196
United Presbyterian Church in the U.S.A. ....	3,145,733
<b>Protestant Episcopal Church in the United States of America</b> .....	3,126,662
<b>Reformed</b>	
Hungarian Reformed Church in America .....	11,110
Reformed Church in America .....	219,770
<b>United Church of Christ</b>	
Congregational Christian Churches .....	1,414,595
Evangelical and Reformed Church .....	809,137
<b>TOTAL:</b>	<b>39,702,101</b>



designated as delegates to New Delhi, and that institutions dedicated aggressively to an evangelical theological perspective within the ecumenical movement are left without great delegation strength.

The delegates include 112 clergymen and 48 laymen. While this represents a larger participation by the laity than in many ecumenical activities, American ecumenism has assigned the clergy about three times the representation given the laity in reflecting their con-

stituencies to the New Delhi assembly. The division of lay delegates into men and women (31 male, 17 female) is more balanced. There is no lay representation whatever for the Church of the Brethren, Augustana Evangelical Lutheran, Christian Methodist Episcopal and African Methodist Church.

When one looks beyond the statistical question, and inquires into the representative character of American lay leaders, some interesting (Cont'd on p. 35)

## NEARLY 24 MILLION PROTESTANTS OUTSIDE N.C.C.

### MEMBERSHIP OF NON-ALIGNED RELIGIOUS BODIES

(List of those with 100,000 or more members)

Adventist bodies.....	348,470
American Baptist Association.....	647,800
American Lutheran Church.....	2,194,505
Christian Reformed Church.....	236,145
Church of God (Anderson, Indiana).....	135,294
Church of God in Christ.....	382,679
Church of the Nazarene.....	300,771
Churches of Christ.....	2,007,650
Conservative Baptist Association of America.....	275,000
Eastern Church bodies.....	409,962
Lutheran Church—Missouri Synod.....	2,304,962
North America Baptist Association.....	330,265
Salvation Army.....	253,061
Southern Baptist Convention.....	9,485,276
United Free Will Baptist Church.....	100,000
United Pentecostal Church.....	160,000
Wisconsin Evangelical Lutheran Church.....	342,993
	<b>19,914,833</b>
Membership of Religious Bodies with less than 100,000.....	2,247,120
<b>TOTAL:</b>	<b>22,161,953</b>

### MEMBER DENOMINATIONS OF N.A.E.

*The National Association of Evangelicals is not a centralized organization, but claims a service constituency of 10,000,000 through its affiliated agencies. The National Council of Churches has service lines also, but lists as cooperating agencies those related to various phases of its work.*

Anchor Bay Evangelistic Association.....	3,500
Assemblies of God.....	505,703
Association of Fundamental Ministers and Churches.....	1,000
Brethren in Christ.....	6,698
Christian Church of North America.....	20,000
Church By the Side of the Road.....	2,000
Church of God (Cleveland, Tennessee).....	162,794
Church of the United Brethren in Christ.....	20,896
Churches of Christ in Christian Union.....	11,500
Conservative Congregational Christian Conference.....	5,000
Elim Missionary Assemblies.....	5,000
Evangelical Free Church.....	31,192
Evangelical Mennonite Brethren Church.....	2,536
Evangelical Mennonite Church.....	2,303
Evangelical Methodist Church.....	5,779

Evangel Church.....	2,000
Free Methodist Church.....	55,568
Full Gospel Church Association.....	1,000
Grace Gospel Evangelistic Association.....	1,000
Holiness Methodist Church.....	1,000
International Church of the Foursquare Gospel.....	79,012
International Pentecostal Assemblies.....	5,000
Mennonite Brethren Church.....	13,160
Missionary Church Association.....	7,577
National Association of Free Will Baptists.....	200,000
New England Evangelical Baptist Fellowship.....	2,000
Ohio Yearly Meeting of Friends.....	6,540
Open Bible Standard Churches.....	25,000
Oregon Yearly Meeting of Friends.....	5,398
Pentecostal Church of Christ.....	1,199
Pentecostal Church of God.....	103,500
Pentecostal Holiness Church.....	51,688
Primitive Methodist Church.....	14,613
Reformed Presbyterian Church of North America.....	6,214
Rocky Mountain Yearly Meeting of Friends.....	1,300
United Fundamentalist Church.....	1,000
United Missionary Church.....	10,357
Wesleyan Methodist Church.....	43,392

**TOTAL: 38 Denominations** 1,423,419

Other Conventions..... 26,200

Membership of Individually Affiliated Churches 150,000

**TOTAL:** 1,599,619

### MEMBER CHURCHES AND INDIVIDUALS OF A.C.C.C.

Bible Presbyterian Church Association.....	6,056
Bible Protestant Church.....	2,535
Congregational Methodist Church.....	14,272
Evangelical Methodist Church of America.....	25,614
General Association of Regular Baptist Churches (83%).....	126,080
Independent Churches, Affiliated.....	14,100
Methodist Protestant Church.....	2,678
Militant Fundamental Bible Churches.....	1,268
Southern Methodist Church.....	5,275
Tioga River Christian Conference.....	2,969
United Christian Church.....	5,150
World Baptist Fellowship.....	68,000
Independent Baptist Bible Mission.....	5,510
Fundamental Methodist Church.....	1,073
	<b>280,580</b>
Membership of Individually Affiliated Churches....	738,265
Members Affiliated as Individuals.....	145,000
<b>TOTAL:</b>	<b>1,163,845</b>

# —Christ Is Coming! . . . Soon!—

**THE PREACHER:** *The Rev. Manfred E. Reinke*



Born in Chicago just before the turn of the century, the Rev. Manfred E. Reinke has had long years in the Lutheran Church (Missouri Synod). He had to decline a scholarship to Columbia University due to the early death of his father, and went on to Concordia to graduate before the institution conferred degrees. He has ministered in Indianapolis, Fort Wayne, and La Porte, Indiana, where for 30 years he has served St. John's Evangelical Lutheran Church. He has added more than 1,000 converts.

**THE TEXT:**

*Luke 21:25-28*

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

What extensive preparations were made last year in the United States and Canada when word came from England that Queen Elizabeth, the ruler of the British Empire, would visit the North American continent. Human ingenuity left nothing undone to give her a royal welcome. Police were detailed to guard her safety; officials greeted her with pomp and parade; guns roared in a salute of her majesty; huge sums of money were spent on extravagant entertainment; and all along the streets, bedecked with banners and bunting, thousand thousands stood or sat on camp chairs in order to catch a glimpse of the Queen. Every word she spoke, every dress she wore, every step she took, every place she visited was carefully noted and minutely reported. Newspapers and magazines, radio and television, publicized every detail of her activities. Millions of people in our country, though far removed from the glitter and glamor of the sphere in which she moved, forgot everything else in their interest to hear or see or read the daily news of her social life. Such honor and homage were accorded the Queen of England!

"Behold, thy King cometh!" Advent nears, and this holy season tells us that a greater than Queen Elizabeth is coming! The epistles and the gospels, appointed from of old for the period before Christmas, are like trumpet calls. Again and again we hear the note:

Christ is coming!

He is coming soon!

## THE FIRST ADVENT

And what kind of reception will He receive when in three weeks the Christian church will once again com-

memorate His first advent? When He was born in Bethlehem, the world greeted Him in sullen silence. Only a few shepherds and some eastern sages kneeled in adoration before His manger bed. The tragedy of that first Christmas is repeated over and over again in our age. With few exceptions, Christ's Nativity—now as then—is ignored! Santa Claus has usurped the throne of Christ, our Saviour-King! The holy day, when angels sing again as once they sang in the fields of Bethlehem, has been turned by the world into a holiday of fun and frolic.

Be it not so with you. When the Advent trumpet sounds the glad note,

The Saviour comes,

The Saviour promised long—

May ev'ry heart prepare a throne

And ev'ry voice a song.

Decorate your homes with pine and spruce and holly, but oh! do not leave your hearts unadorned! Remember your family and friends with gifts, but do not forget to come to worship to thank God for His supernal gift! Show kindnesses and be rich in charity towards the less fortunate, but, above all, let the bright flashes of angel light that once came from the open heavens fill your soul, and let the joyous message of the angelic annunciation, "Unto you is born this day in the city of David a Saviour which is Christ the Lord," direct your hearts toward Bethlehem, so that in the hustle and bustle of Christmas you will find time and thought for the manger-cradled Son of God:

for the mercy of His birth;

for the compassion of His life;

for the atonement of His death;  
 for the hope of heaven through His  
 resurrection;  
 for the comfort and the consolation of His  
 second Advent.

So to prepare your hearts will enable you, amid all the distractions and diversions of this season, to celebrate Christmas aright, and I can promise you that you will find your highest joy of that holy day in the birth of Christ

Who came with peace from realms on high;  
 And lowly came on earth to die.

## THE SECOND ADVENT

"Behold, thy King cometh!" The herald angels also trumpet another Advent of Christ when, in power and great glory, He shall come again to give an everlasting redemption to His people, to take them from the vale of tears, and to mete out to all their enemies and His the due reward of their deeds. Our world will not go on endlessly, like an ever-rolling stream. Not forever shall this earth continue under the dominion of sin, with men living their fleeting lives, momentarily happy, but often sorrowful, and always doomed to death. In majesty triumphant and in company of His holy angels, Jesus will return to this scene of turmoil and trouble to judge the quick and the dead. That you and I might meet and welcome Him aright when the arch-angelic trumpet sounds His second Advent, I should like to speak to you on the theme:

Christ is coming;

He is coming soon.

America was stunned when Russia triumphantly announced the successful launching of the satellite moon. And justly so! It was more than a stunt without military implications. Our President put his finger on the real crux of the achievement when he said, "The Soviets have in their possession a very powerful thrust in their rocketry that concerns us more than the orbiting of the satellite."

Our government was not slack in its duty! The Civil Defense Office soon issued pamphlets with instructions what should be done in case of an atomic attack. Many bomb shelters were built; air raid centers were designed; and, from one end of the country to the other, evacuation routes were laid out. How often, in recent years, have we not seen signs telling us that, in case of war, this or that highway would be closed. After the collapse of the summit meeting, thousands eagerly scanned the horizon for some gleam of hope that might allay their fears of war. People are afraid—afraid of tomorrow. On every hand we see fear on the faces and in the hearts of men as to what the next day will bring forth, for the entire world is in the grip of uncertainty and anxiety. Never, I believe, were the

words of the prophet Jeremiah truer than now: "Fear is on every side."

We can understand this terror! Again and again scientists have warned us that if there should be a third World War "there will be no more history to write." We are told that an explosion of nuclear bombs, set off in different parts of the world, could begin a chain reaction of radiation that would lead to man's extinction. It is never without a shudder that we read of the terrible destruction of Hiroshima and Nagasaki where steel girders melted like wax. Peter predicted that, when the day of the Lord should come, "the elements shall melt with fervent heat." Some theologians have voiced the opinion that an atomic war "could bring about the end of the world!"

God forbid that any should be idiotic enough to deny the possibility of an atomic attack or think America invulnerable, or, at least, mighty enough to discourage any foreign power from launching an aggression! It *could* happen! However, I do not believe that men will bring about the end of the world. The Bible tells us that it is God who will one day wind up earth's bankrupt affairs. A day is coming when the heavens shall roll up like a scroll and the earth and all the elements shall melt with the fervent heat of the fires of judgment day. The world's time, like our time, is in the hands of God. Yet, incredibly enough, the very men who fear the end of civilization by an explosion of nuclear bombs sneer at the prophetic references of the Bible which speak of the final day of doom when this world shall come to an end.

If men admit the menace of nuclear bombs, reason must surely admit that the last judgment poses no difficulty with God!

I grant that the imagination finds it hard to picture to itself this tremendous collapse. For thousands of years the world has pursued its accustomed course, and we find it hard to conceive this altogether unparalleled catastrophe when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." But let us not forget the lessons of history. They tell us that GOD has always made good all His threats as well as His promises.

Can God be trusted? Has He ever spoken, and failed to fulfill His Word? There has never been a godless people in the history of the human race that was not eventually destroyed.

Where is Babylon with her hanging gardens?

Where are Sodom and Gomorrah with their unspeakable immoralities?

Where are Tyre and Sidon with their sins?

Today they are no more than heaps of dust. The wild jackals make their dens where their magnificence



once gleamed in the sunlight.

Where is the greatness of ancient Athens?

Why is it that Rome had the scepter snatched from her palsied hands?

Why did Spain, and France, and Germany, in the course of years, lose both their prestige and their power?

There is but one answer. The Bible tells us that "the wicked shall be turned into hell, and all the nations that forget God." When their cup of iniquity was full to overflowing, His holy wrath fell on them to their destruction. And the "fullness of time," of which the Scriptures speak, is applicable also to the Judgment. When the time of this world is full, when all the necessary probations are over, and all the measures of iniquity have overflowed, then the heavens shall open, and we shall see the Son of Man coming in the clouds with power and great glory.

### SIGNS OF THE END

We can only watch and wait for the day of the Lord. But if the veil were removed from our eyes, I am sure that we would all take alarm at the many signs which shall precede the utter end and usher in the day of judgment. No matter where we look, we may see in all parts of the world unmistakable evidences of the great consummation which will culminate in the momentous issues of our everlasting destiny. The indications of the near approach of the final judgment should lead us to stand with our backs to the world, but with our faces turned towards the East, "looking for the appearing of our Lord Jesus Christ," which will be as blessed for God's children as it will be terrifying to all who reject the Saviour.

Christ Himself foretold some of the signs that would unmistakably mark the beginning of the end. He pointed to the darkening of the sun and moon, the falling of the stars, and the shaking of the heavens, which should precede the appearing of the Son of Man. All these predicted signs, which have already appeared, oblige us to believe that He will come soon to judge us.

Because we know so little of the heavens, which declare the glory of God, we may not be too impressed by what takes place in the starry heights. But we can surely recognize the signs of the times in the wild commotions and calamities which have engulfed the nations of the earth. There is now as never before in the world "distress of nations with perplexity." I need hardly tell you that we are living in very mysterious and critical times. Day by day the world is verging towards a great and trying crisis. Where can we find "peace on earth, good will toward men"? Everywhere there are social, or political, or religious disturbances that interrupt our former prosaic life. In Cuba, in the Congo, in Russia, in China, in South America, in Europe, and in our own country, people are living in a state of unrest, of apprehension, of suspense, of fear, of ferment, and of portentous trembling. It would carry us too far afield were we to consider "the distress of nations with perplexity" in other parts of the world, and so we shall confine our attention to the turmoil of our own country.

Crime of all sorts has increased by leaps and bounds, and the certainty and severity of its punishments have been diminished. The progress and the prevalence of the grossest forms of wickedness are facts truly frightful to observe. The reports of J. Edgar Hoover are awful

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## COMMENT ON THE SERMON

*The sermon "Christ Is Coming! . . . Soon!" was nominated for CHRISTIANITY TODAY's Select Sermon Series by Professor Alex Wm. G. Guebert, Professor of Homiletics Concordia Seminary (Lutheran-Missouri Synod). His overcomment follows:*

"Christ is coming" is the Advent theme for the four Sundays preceeding Christmas. It became customary in the Church to preach on this theme from these four angles: Christ's coming in the flesh; Christ's coming in the spirit; Christ's coming into each believer's heart; Christ's final coming in judgment. To deepen the understanding of the people for a proper celebration of Christmas the church lets the note of repentance and an invitation to prayer pervade the whole Advent season.

Pastor Manfred Reinke's sermon was preached on the Second Sunday in Advent. His emphasis is on Christ's coming for the final judgment. He is eager to lead his congregation of 2,400 fellow Christians to realize that preparation for a Christmas celebration is a failure, if it does not open eyes

to see the ultimate reason for Christ's coming. Christ came to save people from sin, sin that is as tragic and destructive today as it always has been. Modern culture has crowded God out of human life. It has made moral laxity commonplace and sin quite respectable. The love of ease, the fear of standing alone, the subtleness of pride, the viciousness of selfishness tucked away under much of our social life are evidence enough of sin that few people are willing to recognize.

Pastor Reinke uses Christ's words in Luke 21 to point to numerous events in life that are clear clarion calls to repentance and a powerful appeal to step to the crib at Bethlehem and accept Christ as Saviour.

His vivid, colorful words, his significant illustrative material, his use of familiar contemporary facts, all hold the hearer's attention and help pave the way for the Holy Spirit to persuade him to reach out to Christ now and hold on to Him for a safe journey out of the present to the throne of grace.

A. W. G. G.

enough to make one's hair stand on end. Unsolved murders, colossal robberies, swindles, defalcations, embezzlements, election frauds, are common occurrences. Our nation is sin-ridden. Think of the narcotic addicts, the prostitutes, the juvenile delinquents, the racketeers, and the unscrupulous union leaders that rob our country of her moral strength. One trembles as he listens to the news commentators or takes up the morning newspaper. It verily seems to us that the days of Noah, "when the earth was corrupt before God, and the earth was filled with violence," had returned to us. Divorces, dishonesties, drunkenness, rapes, frauds, kick-back practices, and every form of immorality make up the headlines of the day. How fearfully have the words of the prophet been fulfilled: "The child shall believe himself proudly against the ancient, and the base against the honorable." Our cities and our communities are sometimes manned by men who work in collusion with notorious gangsters. These verily are the days of which Paul prophesied when he said, "Men shall be covetous, boasters, proud, blasphemers, without natural affection, incontinent, fierce, traitors, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." We need no prophet to tell us that disaster is ahead, and that we are surrounded with perils, the end of which no human foresight can penetrate. We may be sure, however, that the words of David, "The Lord is known by the judgment which He executeth," will be fulfilled. God will have the last word: the word of justice and of judgment.

And what is the significance of the terrible calamities and casualties that have left their mark upon this year? With hardly an exception, a whole plane load of football players from the West Coast met with sudden death in a neighboring state. Earthquakes and tidal waves, fearful explosions and conflagrations, destructive floods and disasters from swollen streams, the many, many sudden deaths and losses of life in highway or airway accidents are almost daily brought to our attention. Do all these things signify nothing because they may not have touched our lives?

And what shall we say when we look at the religious state of the world? What a sad eclipse has come over the Christian faith, and what laxity and uncertainty have taken possession of the minds of men. Thank God, there are still many who believe, and believe the truth, and earnestly contend for the faith once delivered to saints. Never before has the Gospel been so widespread. True Christians are spending millions to "preach the Gospel of the Kingdom in all the world for a witness unto all nations." Nevertheless, with only too many their religion is but a sham, and not infrequently we find worldliness, unbelief, dishonesty, deceit, gambling, and gross violations of Christian faith

and practice in the lives of those professing Christians.

No one knows how soon the warnings of Christ will become a most solemn reality. As the days pass, however, the Judgment is coming nearer and nearer. Most earnestly, I say to you in the words of our Lord, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." You must abandon sin, or God will one day abandon you. Do not count on tomorrow as a more convenient season. When His trumpet call once sounds, it will be too late to seek salvation. In the twinkling of an eye, the whole question of our eternal destiny will be forever settled. Well may we thank God, if we have not yet made our calling and election sure, that He who will judge us then offers to save us now. He has laid out for us an "Evacuation Route" by which we may escape all those things which shall come to pass. Knowing as we do, that the end of this world is not only possible, nor only probable, but close at hand, let us seek at once a refuge from the wrath to come. There is still time to take such fast hold upon His cross as to look forward without fear to standing before His throne. But, behold! Now is the accepted time. Now say with Thomas, "My Lord and my God!"

That thou doest, do quickly!

Urgency presses on our heels.

There is so little time.

Christ is coming.

He is coming soon. Amen.

END

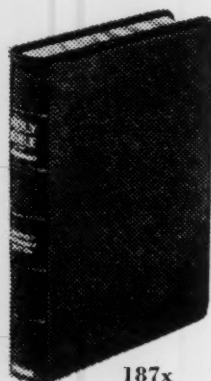
## *Soli Gloria Deo*

Old Bach,  
asking divine aid,  
writing in praise of God  
on brown sheets of wrapping paper,  
what have you to say to a world  
which is laid out and curled up  
in complicated blueprints?  
Beethoven bartering with his publishers,  
living in himself, his deaf universe  
with its romantic curse,  
appeals more to our generation  
than dedication  
to something concrete like the love of Christ.  
Old Bach,  
what secret of technique  
keeps your strange joy alive today  
each time men play your music?  
Can it be that we get more  
giving our soul to God  
than selling it to the world?

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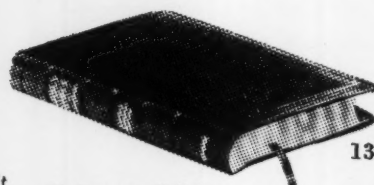
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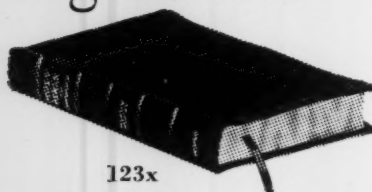
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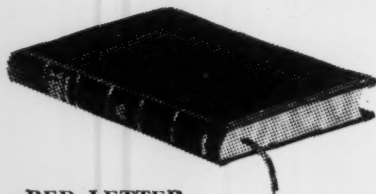
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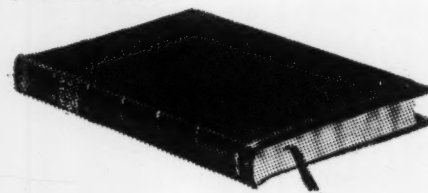
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# EUTYCHUS and his kin

## ONGOING ASHRAM

Dear Eutychus,

India at last! Here you understand what a population explosion means. Many of the roads are splendid, but such traffic! If you dislike passing trucks, wait till you try passing an ox-cart whose driver knows no vehicle code. It gives one a new experience of involvement.

Our little caravan is making famous progress, however. The jeep has held up well while hauling our Cosmic trailer, and our battered Olds is mobile again after a long delay when the universal broke down. The three of us from Oikos house entertain guests almost constantly; we are conducting our own rambling ashram.

It has been a voyage of liberation. What horizons open when one gets beyond Bultmann! I am so indebted to Frank Sanatana who joined our party a week ago. He studied in California under a most stimulating professor of religion, and can gain immediate rapport with Hindus.

You know, I had actually wished to be a delegate to the New Delhi conference, especially to be a mouthpiece for the younger men in our church, but now I'm grateful that the ecclesiastical cabal chose the familiar pillars instead. My change of attitude began when I tried to explain to some Hindus the ecumenical symbol I had painted on the side of our trailer. They didn't know Greek, and I had difficulty interpreting the term *oikoumene*. They didn't recognize the boat in the symbol, either. When I told them the story of the ark, they first thought I meant it literally. Then they wanted to know what the flood meant as a symbol. It seemed to them that the saving of eight souls was not very ecumenical.

Sanatana finally came to my rescue. He reminded them of the Hindu myth of Manu who survived the flood in a boat tied to a divine fish. Such myths all express the human dream of salvation, he said. In the mythical depths all religions are one. Any god becomes an idol if he requires a loyalty oath. All creeds are relative understandings of myth; true religion understands that no religion is true.

The Hindus were most enthusiastic. They had never met a Christian who had gone so far beyond the historical Jesus. We painted over the symbol on our trailer, except for the wavy lines. They provide a perfect symbol for that open, fluid, cosmythology which must engulf the partial perspective of every parochial ecumenism. At last I feel open to outer space.

ALBERT IVY  
P.S. The universal went out again. Three "mechanics" have tampered with it, but no one in this village *knows* anything about automotive design. A. Iv.

## AMPLIFICATION ASSURED

It would be hoped that the splendid article "Tax Churches on Business Profits?" (Oct. 13 issue) will be made available to every member of the United States Congress, and that ministers receiving your magazine might share their copies of this article with members of the various state legislators.

FREDERICK F. JENKINS  
The Presbyterian Church  
Irvington-on-Hudson, N. Y.

● The essay is condensed and reprinted with credit to CHRISTIANITY TODAY in the November issue of *Reader's Digest*. —Ed.

Thank you for publishing the article . . . ; the issue seems seldom to be discussed. For churchmen to seek ways of helping their church institutions circumvent tax laws in ways which would be illegal if not done by such institutions seems morally doubtful at best. . . .

Let's get about the Master's business, and not make it our business to seek first the treasure of special discounts and tax rebates.

JAY V. GROVES  
Chairman, Dept. of Economics  
West Virginia Wesleyan College  
Buchannon, W. Va.

## DIVISIONS ON DEVOTIONS

In his article on the Christian devotional life (Sept. 25 issue), taking "neo-orthodoxy" to task for failing to produce "a positive attitude in the devotional realm," John W. Montgomery seriously mistakes a passage in my *Basic Christian Ethics*.

That was a book on *ethics*, after all; and in it, of course, I stressed the way

in which Christians are *theodidacti* "taught of God" in *moral* matters. The passage itself, incidentally does not fail to emphasize faith, humility, obedience, and all other possible or actual relations we have to God, and not only our relations to man or morality. And, of course, I hold that we are theodidacti "taught of God"—to pray. . . . He who runs while he reads should have known that my statement that "the Christian church is not a community of prayer but a community of memory" simply asserts that the church is not a community of prayer rooted in nothing but the natural religious aspirations of the human soul.

Montgomery also cites Karl Barth on *The Humanity of God*, and makes no mention of his writings on prayer, or of what he says at great length on the love and praise of God in *Church Dogmatics*. The devotional life is a common and central concern of all Christians, of whatever theological persuasion.

R. PAUL RAMSEY  
Dept. of Christian Ethics  
Princeton University  
Princeton, N. J.

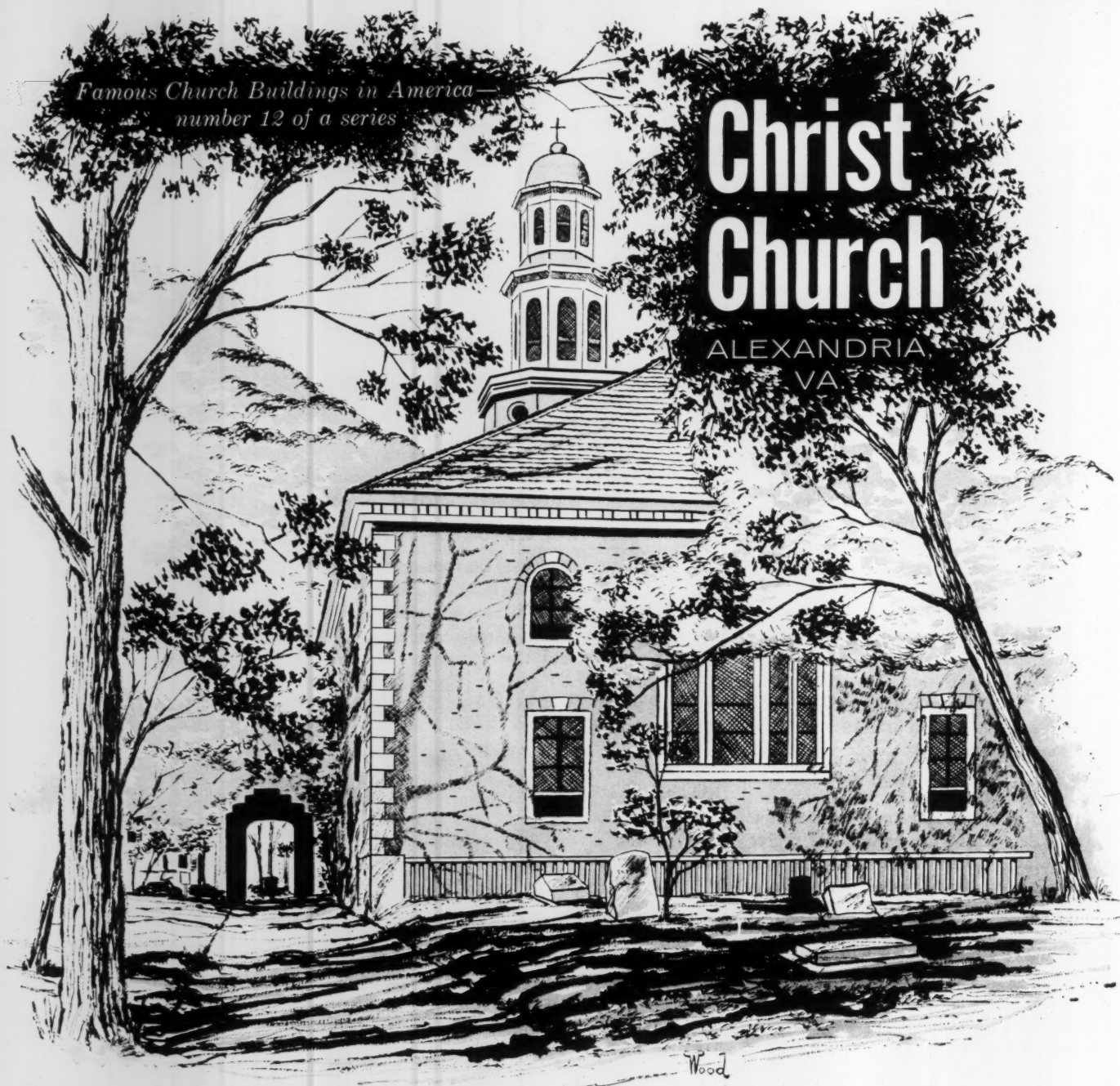
Any uncommitted reader of Ramsey's *Basic Christian Ethics*, which is deeply in debt to the Lundensian school of *Motif-forschung*, will see that it points up the central devotional weakness of such *agape-motif* thinking, namely, that when Christian love is defined as Nygren defines it, it can be exercised properly only by God (toward man), and by man (toward other men, *not* toward God, who obviously lacks nothing and is the source of all good). Thus the biblical emphasis on loving God goes by the board, and we become uncomfortable if the God-relation is thought of in any terms other than faith or trust, and the church becomes a group of *theodidacti* rather than "lovers of God." Heaven knows, I see the danger of concentrating on man's love toward God (this can swiftly turn into anthropocentric religion and the Gospel thereby be terribly obscured), but we don't solve the problem à la Ramsey by *agapizing* God and running away from the clear scriptural injunction to establish a love and prayer-love relation with him.

As for my use of Barth's *The Human-*

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ity of God, and no mention of his other works: I thought that this was being the most fair to Barth, since *The Humanity of God* is his recently-published corrective to the hyper-transcendence emphasis in his earlier writings. No one denies that Barth is personally a deeply devotional man; the issue is whether the essential thrust of his theology really contributes to or detracts from the biblical conception of devotion.

I think it detracts, and the paucity of really great neo-orthodox devotional works, hymns, etc., is pretty good reason to question the devotional value of neo-orthodoxy. Basically, the neo-orthodox thinks of himself as a *theodidactus* and grinds out vast and prolix works of systematic theology and ethics—and devotional concerns are really not very germane to his basic interests.

JOHN W. MONTGOMERY  
Waterloo University College  
Waterloo, Ontario

The kind of devotional life urged by Dr. John Montgomery . . . seems to me to be unrealistic and self-centered. . . . Too much devotional life has centered on one's personal relation to God without a similar emphasis on practicing one's faith in love towards the world. . . .

The real devoted "saints" are not those who bury themselves in their morbidness, but who go out into the world as He who said, "I have come not to be ministered unto, but to minister."  
Greensboro, N. C. JOHN E. ELIASON

The list of 100 select devotional books seems to me to be particularly outstanding.  
DONALD T. KAUFFMAN  
Fleming H. Revell Co. Managing Ed.  
Westwood, N. J.

In making your selections, were the writings of Dr. F. J. Huegel considered? His *Wondrous Cross* and *Prayer's Deeper Secrets* are among my favorites.

CATHERINE E. BOUTERSE  
Richmond, Va.

### THE NEWSSTAND CRITERION

David Kucharsky's article, "Relevancy in Religious Journalism," and its appended bibliography (Sept. 25 issue), I read with interest and appreciation. I am moved to comment on the third paragraph which said in part "that not a single religious periodical has enough popular appeal to be available on the average U.S. newsstand."

Two disparate examples of religious journalism do appear on newsstands in southern New England, *The Catholic*

*Digest* as a magazine and *The Christian Science Monitor* as a newspaper. Regionalism may contribute to this. Roman Catholicism is numerically strong in urban southern New England from Boston to the New York state line. The Mother Church of Christian Science is in Boston, where the *Monitor* is published. But is this the only explanation?

*The Catholic Digest*, similar in format to *The Reader's Digest*, is sometimes quoted in the secular press. May it not be conceded that the material quoted has some merit in editorial opinion? And may it not be conceded that *The Christian Science Monitor* has won a distinguished reputation by its editorial policy, ethical standards, and journalistic competence? . . .

I am really concurring with Kucharsky. When religious journalism produces something which the secular world is willing to call good, it commands attention.

STANDISH MCINTOSH  
Trinity Episcopal Church  
Lime Rock, Conn.

I am most pleased to see this attention of an important magazine like *CHRISTIANITY TODAY* to the field of religious journalism and appreciate what has been done. I called the attention of my religious writing class to the material. . . .

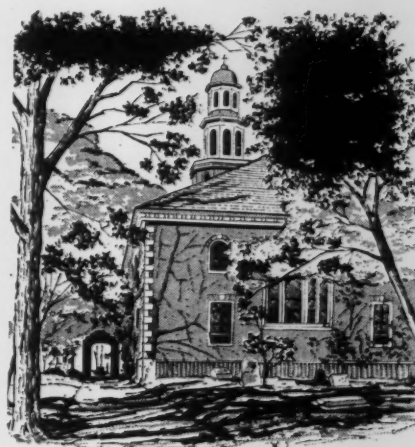
In general I agree with the points you made, especially about the inferior character of the Protestant press, and I hope you will stick to your views on this. . . . We have a religious journalism program here . . . and in our small way are making a little impact.

ROLAND E. WOLSELEY  
Chairman, Magazine Dept.  
School of Journalism  
Syracuse University  
Syracuse, N. Y.

### DELUGE AND DEBATE

If you have read our book, *The Genesis Flood* (Presbyterian and Reformed, 1961), you know that we have attempted a serious, carefully-documented investigation of the Deluge from the standpoint of the biblical record and its scientific implications. You must also realize that the review of this book by Donald C. Boardman of Wheaton College (Sept. 11 issue) presents a highly biased and misleading picture of the book's content and significance.

While endorsing the right of a reviewer to write critically about a book he is reviewing, we maintain that it also should be his responsibility to convey a true picture of its character. This is espe-



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cially true on an issue so important and so controversial as that of the relationship of the current scientific theories of uniformitarianism and evolution to the biblical doctrine of origins.

Except for the first paragraph, Boardman's lengthy review could just as well have been written by one who had never heard of Genesis. He ignores the demonstration of the first four chapters that the Bible teaches a geographically universal and geologically significant Flood. One can only conclude that for him the biblical evidence is irrelevant. Furthermore, he ignores the documented evidence of the inadequacies and contradictions of evolutionary uniformitarianism, as presented in the last three chapters. And finally, he ignores the significance of the Edenic Curse for paleontology, as discussed in Appendix I.

He accuses us of quoting from men who disagree with our viewpoint, while using their quotations to support it. However, we made it quite clear that this was the actual situation; in fact, it is a universally-accepted principle of effective argumentation that the strongest support for a position, if valid, can be obtained from the perhaps unintended admissions of its opponents. We made a careful

attempt not to quote out of context, and have given full documentation in every case for anyone to check if he wishes. . . .

The bulk of Boardman's criticism is directed at two very minor points, treated very briefly in the last chapter. Even if his objections to these points were valid (which we do not admit), they would not invalidate the weight of the evidence accumulated otherwise. This technique of ignoring the main line of argument, while searching for minor flaws, has become standard with evolutionary and uniformist writers. This fact led us to plead at several points in the book (e.g., p. xxi, note 3) against just this possible reaction on the part of the reader.

Finally, Boardman quotes seriously out of context the writer of our foreword. Therefore, we append the following excerpt from the foreword, taken from the portion immediately following that quoted by Boardman: "Nevertheless the authors have made a strong case and this volume offers a serious challenge to the uniformitarian position. They have in no way distorted this position, but have opposed it in a courteous, fair and scholarly manner. I would suggest that the skeptical reader, in like fashion, before he dismisses the biblical-literal view-

point of this book as unworthy of notice, should at least give it a careful reading and evaluation. He will find that the essential differences between biblical catastrophism and evolutionary uniformitarianism are not over the factual data of geology but over the interpretations of those data. The interpretation preferred will depend largely upon the background and presuppositions of the individual student."

JOHN C. WHITCOMB, JR.

Professor of Old Testament

Grace Theological Seminary  
Winona Lake, Ind.

HENRY M. MORRIS

Professor of Civil Engineering

Virginia Polytechnic Institute  
Blacksburg, Va.

### HOLDING FIRM AT VERDUN

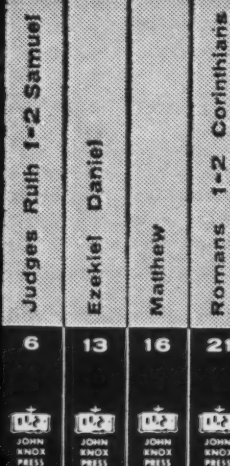
My appreciation for the article "The Holy Bible: 'Verdun' of Triumphant Christianity" (Aug. 28 issue). . . . As disturbing as it is to have men like Oxnam and Pike denying the very fundamentals of the Faith, . . . one could earnestly wish that their beliefs were confined to their two denominations.

Dr. Smith is indubitably correct in that a "return to, a (Cont. on page 27)

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## EUTYCHUS AND HIS KIN

(Cont. from p. 24) full confidence in, and a loving obedience to the Holy Scriptures" is our only hope. This is not bibliolatry; . . . it is the logical confidence that all belief must be rooted in God's infallible Word. . . . The Saving Jesus is known to us first only through the Bible. May God help us hold true to that which has pointed us to him.

GENE L. JEFFRIES

Harmony Heights Baptist Church  
Joplin, Mo.

"Modern science . . . is today, for the most part, totally indifferent to the Christian faith." This statement is certainly based on a lack of contact with many great scientists. . . . It has been my good fortune to have done graduate work in four great universities of this country and one foreign country, and I surely would say that I have discovered some great Christian souls among my teachers and other great scientists . . .

McPherson, Kan. ROBERT E. MOHLER

### COMMENTARY ON PULPIT

Dr. Carl Henry's brief credo (Sept. 11 issue) leaves me with an uneasy feeling. . . . Surely many modern theatre productions and paperback editions speak more to the needs of men and women today than do many pulpits across the land. A life "attuned to glory" must be a life willingly submerged in the culture of our day seeking points of contact between Christian faith and daily living.

GEORGE BONNELL

Union Church of Bay Ridge  
Brooklyn, N. Y.

### BEAUTIFY AND/OR BEATIFY

In reference to the article on the . . . beautification of women (Sept. 11 issue) . . . it seems nonconformity to the present day prevalence of provocative mode of dress and camouflage of bodily appearance makes a woman an oddity in the eyes of the world. . . .

Proverbs 31:30 tells us, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." MRS. L. RAYMOND JONES  
Swayzee, Ind.

### RETURN TO GENEVA

Your article "Has Evangelism Become 'Offbeat'?" (Sept. 11 issue) is typical of a lot of shallow thinking among evangelical Presbyterians (I'm one!) on this subject. . . . If a Reformed writer wants to grapple with this problem, he must first grapple with the doctrine of infant

baptism, then speak historically of evangelists in the Reformed tradition.

Why not begin with William Farel, the apostle of Geneva? J. T. McNeill's description of him as the "red-bearded hot gospeller" should whet our appetites.

R. N. CASWELL

Newtonabbey, Northern Ireland

I do not believe that Mr. Manning's questionnaire presents the whole picture of Presbyterian evangelism. . . . In regard to the city scene, the . . . church is seriously rethinking its evangelism. . . .

The book: *God's Colony in Man's World*, written by a Presbyterian minister, George Webber, . . . is far from being "offbeat"! RALPH G. PFIESTER  
McCormick Theological Seminary  
Chicago, Ill.

### CHALLENGING LIMITATIONS

I regret that your editorial on Professor Koch's advocacy of premarital sexual intercourse, "No Academic License to Pervert Moral Standards" (July 31 issue), muddies the waters of discussion. . . . Your simplicity overlooks two basic and important considerations. In the first place, Koch's own plea contains self-imposed limitations . . .; he suggests sexual intercourse *only* if it is engaged in by mature persons, *only* if it has no social consequence, and *only* if it violates neither of the parties' moral code. This reduces the possible participants to a handful, if that many! Obviously Koch's recommendation can and will be exploited irresponsibly and immature sexual intercourse accompanied by social consequences and guilt feelings will continue to be practiced. But on the basis of his initial letter to *The Daily Illini*, Koch should not be called upon to bear the blame for the sexual behavior of students who conveniently choose to overlook the built-in and very significant qualifications of his position. For speeches and articles *since* his dismissal, however, Koch must perhaps bear more blame, inasmuch as he himself seems to have often overlooked those initial reservations. But the university cannot build its case on the post-dismissal Koch.

The second consideration which your simplicity ignores has to do with the current public and responsible discussion about such topics as legalizing euthanasia, private homosexuality, etc. . . .  
Kendall College DURRETT WAGNER  
Evanston, Ill.

### ESCAPE TO HELL?

Greetings from an unabashedly "natural man" at whom Dr. Van Til sneers theo-

logically in his article on original sin (Sept. 11 issue). . . . It is an attack on those who . . . do not agree with him.

If, as Dr. Van Til implies, God has loaded the dice of our existence against us before we are born, . . . then this position posits a god whom I frankly cannot worship or love.

Under such circumstances (to be blunt) one can only hope that there is a hell, after all, in which one may find salvation from such a god.

JESSE J. ROBERSON

Brooks Memorial Methodist Church  
Phoenix, Ariz.

### A RELATIVE AT COURT

May I express a bit of disappointment over the recent exposition of the book of Esther (Aug. 28 issue)? Professor Verhoef did not emphasize the book's illustrative value. I could not quite call it typical but simply illustrative—and illustrative value is not to be overlooked.

. . . Esther is God's kindergarten course on imputation which gives the mental furniture we need to comprehend the principles of representation. It shows the value of having a relative at court who is qualified to be a mediator.

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## A LAYMAN and his Faith

### GOD IS YET SOVEREIGN

NEVER HAVE CHRISTIANS needed more than now to keep a sane perspective. That the unregenerate are incapable of such perspective makes it all the more imperative that we who know Christ exhibit for the world a serenity which has its wellsprings in eternal truth, unrelated to conditions in the world.

To speak of world chaos and uncertainty is to speak of something so obvious that it has long since become trite.

That which his disturbing is the overwhelming pessimism to be found among so many Christians. That this stems from a misplaced confidence in men and nations makes it all the more serious for, of all people, a Christian's confidence should be centered in God who is sovereign and for whose purposes all history is inexorably being worked out.

¶ We all are familiar with the story of Martin Luther, and of the period of dark brooding through which he went, and of the penetrating question asked him by his wife: "Is God dead?" By our attitude today the same question could well be asked some of us.

To counteract the wave of depression which has settled on the hearts and minds of so many Christians there needs to come a new understanding of the sovereignty of God and the eternal verities of his Word.

That present world conditions are a part of the prophetic picture is very evident to many who are thereby strengthened in faith and moved to look up to the One who said: "Look up, and lift up your heads; for your redemption draweth nigh."

Our hope is firmly fixed in God who is sovereign, in God who has never abdicated from his own central place in the affairs of men and nations.

We have every reason to be pessimistic so far as the acts of unregenerate men and nations are concerned. The Bible is explicit in its teaching that all stand under the judgment of God, for he holds them responsible whether they acknowledge him or not. The supreme folly of the ages is to be found in those who take counsel against the Lord and against his anointed.

There are no more solemn words in all of Holy Scripture than those which speak of the laugh of holy derision which comes from God as he views the scene.

"He who sits in the heavens laughs, the Lord has them in derision," and this is followed by the awesome statement, "Then he will speak to them in his wrath, and terrify them in his fury."

Is this incompatible with a loving God? No. It is not only compatible but a necessary attribute of the One who is holy and just.

Why then do we go about our daily tasks with a load in our hearts and a cloud hovering over our minds? Have we not succumbed to the philosophy of the world which looks at the immediate rather than at the eternal? Are we not evaluating men and events in terms of this world rather than in the light of the One who is the God of history?

As we look at communism, atheistic in concept and in practice, we are prone to stand in awesome fear, and rightly so, for communism is a deadly ideology that enslaves the bodies and minds of men. At the same time we need to look beyond all the communism implies to the God with whom communism will eventually have to do.

Furthermore, if we appropriate to ourselves the statement of the Apostle Paul: "If God be for us, who can be against us," then our problem is that we be found in the place of his approval and leave all else in his hands.

¶ History shows us that nations rise and fall primarily because of what they do about God. Civilizations have come and gone, not because of outward attrition but because of internal disintegration, and spiritual and moral values have been neglected because men knew not God nor the saving power of his Son.

Today we see the dangers of a militant, aggressive, and ever-active godless ideology which we know as communism, but what we as individuals and as a nation have to fear far more is neglecting so great a salvation offered in Jesus Christ.

In other words, let pessimism be based in our failure as individuals and as a nation to live up to the privileges and opportunities which are ours.

On the other hand we Christians should exhibit for all the world an optimism which centers in Christ himself and in the knowledge that God never fails his own.

Only the Christian has the right to

be optimistic. Only a Christian has just cause for light-hearted laughter. We know to whom we belong, and we have his presence now, and the certainty of living with him in the future.

Such confidence can bear its own mute witness to those who do not themselves possess it. This witness should not be an attitude of smug complacency. "Knowing therefore the terror of the Lord, we persuade men," are words that should be an impelling motive for Christian work and witness.

In fact, how can we keep silent when we know the One who not only knows the future but who also keeps the future in his hands? It is something too good to keep to ourselves. It is the "Good News" which is the Gospel itself.

Christianity demands of its followers that they maintain a clear perspective as to the sovereignty of God. That we often accord him absentee status, or make him small to fit our own puny minds makes of us timid, fearful, and despondent Christians.

One of the great lessons of the Old Testament is the picture of a holy God, deeply concerned about individuals and about nations. Through Isaiah he affirmed: "And I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless."

¶ That judgment has not yet fallen does not mean that God's word has failed. Rather it is the evidence of his mercy. John tells us of God's forbearing: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

World conditions should make us tremble because of the impending and inevitable judgment of God. We who are Christians should heed the words of the Apostle Paul: "Knowing therefore the terror of the Lord, we persuade men." Or, of the writer to the Hebrew Christians: "It is a fearful thing to fall into the hands of the living God," and, "For our God is a consuming fire."

Nevertheless, for the Christian there is no such fear. We can come into His presence with holy boldness because we come in the name of his Son. And we serve him with love for those around us. If the Christian fails to bear testimony to the sovereignty of God, along with his yearning love for the redemption of mankind, who is there to witness?

L. NELSON BELL



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## Basic Christian Doctrines: 21.

# Person of Christ: Death, Resurrection, Ascension

It was the world's blackest hour. It was the world's brightest hour. This is the paradox of the Cross.

It was the blackest hour because human hate came to its fiercest focus. It was the brightest hour because divine love came to its fullest flower. There hate was seen in all its heinous horror. But there also love revealed the heart of God.

Calvary stands at the crossroads of human history. All the divine paths of the past led to it. All the divine paths of the present and future lead from it.

At the Cross all the sin of the ages was placed on the heart of the sinless Son of God, as he became the racial representative of all humanity. From the Cross salvation flows to every believing soul. This is the Gospel, the greatest good news the world has ever heard.

¶ *The Departure.* On the Mount of Transfiguration Moses and Elijah appeared to the praying Christ and "spoke of his decease which he should accomplish at Jerusalem" (Luke 9:31). To us "decease" means death. But the Greek word is *exodos* — exodus, departure. Precisely it means here the death, resurrection, and ascension of Jesus Christ, by which three events he made his departure from this world back to the heavenly glory.

¶ *The Death.* The death of Jesus differed from that of every other man. He "dismissed his spirit" (Matt. 27:50). His was a completely voluntary decease—"No man taketh it from me, but I lay it down of myself" (John 10:18). Death was not forced upon him. He accepted it as the will of God for the salvation of man.

What did Jesus' death mean for Him? The answer is best suggested by his prayer in Gethsemane. There he cried out in agony of soul, "O my Father, if it be possible, let this cup pass from me." Then he bowed his head in humble submission and said: "Nevertheless not as I will, but as thou wilt" (Matt. 26:39).

What was this cup from which he prayed to be delivered? Carping critics have said that Jesus cringed with cowardly fear at the thought of death. But such cavers are utterly ignorant of the

true significance of that hour. Jesus was not afraid to die!

What was it, then, from which he shrank in anguish of spirit? It was his Father's face turned away from him in the awful hour when "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21, ASV). Our Substitute took the torturous trail of a lost soul, walking out into the labyrinthine depths of outer darkness. He tasted death for every man (Heb. 2:9). That means more than physical death. When Christ cried out on the cross, "My God, my God, why hast thou forsaken me" (Mark 15:34), he was experiencing something far deeper. He was paying the penalty for sin—not his, but ours. The penalty for sin is separation from God. This was the price that Jesus must pay for our salvation. There was no alternative. The final words of Christ in the Garden were these: "The cup which my Father hath given me, shall I not drink it?" (John 18:11). To secure man's salvation the Son of God let the blow of divine justice fall on himself. He who could say, "I do always those things that please him" (John 8:29) had to endure the displeasure of the one he delighted to serve.

In those few but fateful hours on the cross Jesus tasted the unspeakable horror of eternal death. Spiritual darkness shrouded his soul. His cry of dereliction is the measure of his sacrifice. Olin A. Curtis has well expressed it thus: "And so, there alone, our Lord opens his mind, his heart, his personal consciousness, to the whole inflow of the horror of sin—the endless history of it, from the first choice of selfishness on, on to the eternity of hell; the boundless ocean and desolation he allows, wave upon wave, to overwhelm his soul" (*The Christian Faith*, 1905, p. 325). This terrific cost reveals God's moral concern for sin. His holiness forbade him to treat it lightly. That he would forsake his Son shows the ethical intensity of the redemptive deed.

We have noted what Jesus' death meant for him. What does it mean to us?

First, it means that a guilty sinner has access to a holy God. The writer of Hebrews speaks thus: "Having therefore,

brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh . . ." (Heb. 10:19, 20). This was symbolized by the fact that at Jesus' death the inner veil, which closed off the Holy of Holies, was torn in two.

Secondly, it means the forgiveness of sins. At the Last Supper Jesus spoke these symbolic words: "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). In the same vein Paul writes: "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7). Both "remission" and "forgiveness" are translations of the same Greek word, *aphesis*. It comes from *aphiemi*, which is used for the canceling of debts, the remitting of a penalty, the pardon of the guilty. All these ideas are wrapped up in the thought of divine forgiveness. The essential thing in forgiveness is the separation of the sinner from his sin. This required Calvary. Only the Cross could meet the moral crisis.

Thirdly, it involves the crucifixion of self. Paul declared: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20, ASV). His crucifixion must become *our* crucifixion. What was potential and provisional at Calvary must become actual and experimental in our own lives.

The death of Christ seemed to be stark tragedy. But in it he triumphed over sin. The Cross, symbol of shame, has become the sign of victory. Ethelbert Stauffer states it thus: "The ignominious raising on the cross is really a majestic elevation to glory" (*New Testament Theology*, 1955, p. 130).

¶ *The Resurrection.* "Biblical theology finds its clearest starting point and interpreting clue in the resurrection of Jesus Christ." Thus Floyd Filson asserts the importance of this event (*Jesus Christ the Risen Lord*, 1956, p. 25). Alan Richardson makes a similarly emphatic statement: "Christianity is a religion of miracle, and the miracle of Christ's resurrection is the living centre and object of

Christian faith" (*An Introduction to the Theology of the New Testament*, 1958, p. 197). The doctrine of the Resurrection is not peripheral, but central. It is not secondary, but primary. Brunner asserts: "On the resurrection everything else depends" (*Letter to the Romans*, 1959, p. 131).

Without the Resurrection the Crucifixion would have been in vain. It was the Resurrection which validated the atoning death of Jesus and gave it value. Paul describes it strikingly this way: "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The resurrection of Jesus proved that his sacrifice for sins had been accepted. The whole redemptive scheme would have fallen apart without it. For by his resurrection Jesus Christ became the first fruits of a new race, a new humanity.

It is no wonder, then, that the fact of the Resurrection has been vigorously attacked. A generation ago most liberal theologians scoffed at the idea of a literal, bodily resurrection of Jesus. But the theological climate has changed a great deal in recent years. One need only note that the witness to the Resurrection is strong and incontrovertible.

Paul gives a brief summary, with some additions, in I Corinthians 15:4-8. In this same chapter he points out the importance of the resurrection of Jesus. He declares, "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (v. 14); "And if Christ be not raised, your faith is vain; ye are yet in your sins" (v. 17). Thus he affirms clearly that the Resurrection is essential to our salvation.

The Resurrection bulked larger in the earliest apostolic preaching than it does today. It was at times, at least, the central emphasis of the church's *kerygma*. This is demonstrated abundantly in Acts. In the very first chapter we discover its primary importance. To take the place of Judas Iscariot, Peter proposed the selection of one who would "... be ordained to be a witness with us of his resurrection" (Acts 1:22). It would appear that an essential, if not the essential, function of an apostle was to witness to the resurrection of Jesus.

In the first recorded sermon in Acts, that of Peter on the day of Pentecost, considerable space is given to the Resurrection (2:24-32). Peter also asserted it in his second sermon (3:15). The first persecution of the believers was due to their preaching of the Resurrection (4:2). When again arraigned, the apostles once more declared their faith

in this doctrine (5:30). So on it goes.

In fact, one can say that the Resurrection holds a more prominent place in the New Testament as a whole than in modern preaching—even that of evangelicals. This obvious fact provoked Dr. Merrill Tenney to write his excellent little volume, *Resurrection Realities*. Alan Richardson asserts: "Every book in the New Testament declares or assumes that Christ rose from the dead" (*A Theological Word Book of the Bible*, 1950, p. 193). And Floyd Filson writes: "The entire New Testament was written in the light of the resurrection fact" (*op. cit.*, p. 31).

One striking feature of early apostolic preaching is the emphasis not only on Christ rising from the dead but on the fact that God raised him. The Resurrection was a divine act. This is stated over and over again in Acts—"whom God hath raised up" (2:24); "That Jesus hath God raised up, whereof we all are witnesses" (2:32; cf. 3:15; 4:10); "The God of our Fathers raised up Jesus" (5:30). Paul asserts the same thing. He says we should "believe on him that raised up Jesus our Lord from the dead" (Rom. 4:24; cf. 8:11). Because of this emphasis Arthur Ramsey writes: "Christian theism is Resurrection-theism" (*The Resurrection of Christ*, 1946, p. 8).

The Resurrection is the keystone of the Christian faith. Without it we have no salvation from sin and no hope of our own resurrection (I Cor. 15:17, 18). It is one of the main proofs of the deity of Jesus. Paul says He was "declared to be the Son of God . . . by the resurrection from the dead" (Rom. 1:4). William J. S. Simpson rightly asserts: "All distinctively Christian belief in Jesus has been founded on a knowledge of His Resurrection" (*A Dictionary of Christ and the Gospels*, edited by James Hastings, Vol. II, p. 514).

¶ *The Ascension.* Actual descriptions of the Ascension are very limited in number and scope. Only two specific passages can be cited, both written by Luke (Luke 24:50, 51; Acts 1:9-11). But, as Filson notes, "... eleven New Testament books, by at least seven different writers, refer clearly to this Exaltation. It obviously was a constant feature of early Christian preaching and teaching" (*op. cit.*, p. 50).

It should be noted in this connection that the Resurrection and Ascension are very closely united in the apostolic *kerygma* (e. g., Acts 2:32-35; Eph. 1:20; I Pet. 3:21, 22). Together they constitute the exaltation of the crucified Christ.

Because of the paucity of description of the Ascension, some have questioned its historicity. Even such a moderate scholar as Alan Richardson can say: "The ascension need not be thought of as an historical event" (*op. cit.*, p. 199).

Of course Bultmann calls for a demythologizing of much of the Gospel narrative, including the Resurrection. For him it is simply a doctrine rising out of subjective experience. It is not a historical event. But Barth warns: "We must not transmute the Resurrection into a spiritual event" (*Dogmatics in Outline*, 1949, p. 123).

To us it seems inconsistent to insist, as some others do, on the historical reality of the bodily resurrection of Jesus, and yet deny the historicity of the Ascension, simply because one does not accept the three-story concept of the universe held long ago. The cosmic import of the death, resurrection, and ascension of Christ is not affected by differing cosmologies.

The significance of the Ascension is clear. It means that Jesus Christ was exalted to the right hand of the Father, there to receive his proper place as Sovereign Lord (Acts 2:33-36; 5:31; Eph. 1:19-23).

But it also suggests that he carried his humanity with him back to heaven. This idea is emphasized in Hebrews, where it is stated that since he shared our human experiences he is able to be a merciful and faithful High Priest (Heb 2:14-18; 4:14-16). To know that we have an Elder Brother in heaven is a great comfort.

¶ *Our Identification with Christ.* The Death, Resurrection, Ascension — these were epochal events in human history. But have they become epoch-making experiences in our individual lives? Do we know Christ in the forgiveness of our sins, in identification with him on the Cross, in the crucifixion of self? Do we know him in the power of his resurrection? Have we accepted him as Sovereign Lord of our lives?

¶ *Bibliography:* J. Denney, *The Death of Christ* (the classic in the field); F. W. Dillstone, *The Significance of the Cross*; W. Milligan, *The Resurrection of Our Lord*; Richard R. Niebuhr, *Resurrection and Historical Reason*; J. S. Simpson, *The Resurrection and Modern Thought*; B. F. Westcott, *The Gospel of the Resurrection*.

RALPH EARLE  
Professor of New Testament  
Nazarene Theological Seminary  
Kansas City, Mo.



# ON CHRISTIAN-JEWISH UNDERSTANDING

Can Jew and Christian now transcend their ugly recent past? Can new respect for religious freedom launch them toward mutual understanding without surrendering a vigorous Judaeo-Christian dialogue?

The rise of Christianity kindled bitter hostility in non-Christian Jews first against Christian Hebrews, then against Christian Gentiles. Jewish religious leaders stoned Stephen to silence his testimony to Jesus Christ (Acts 6:8-7:60). The high priest empowered Saul of Tarsus to bind and bring to Jerusalem any Christians found in the synagogues of Damascus (9:1-2). Discovering that the Jews approved of his murder of James the brother of John, King Herod took Peter prisoner (12:1-3). In his study of *The Church in the First Three Centuries*, Alvan Lamson asserts that "The worst enemies of the Christians were the Jews, more implacable than the Heathen" (Boston: Horace B. Fuller, 1869, 2nd ed., p. 90). He calls attention to the testimony of Justin Martyr, Tertullian, Origen, Eusebius, and others, and concludes that the calumnies propagated by the Jews throughout the civilized world, and their slander of Christians during the first three centuries, "could have originated only in the bitterest hatred . . . hatred as thorough as ever rankled in the human breast."

On the other hand, the Christian era must acknowledge no less ugly hostility and persecution of the Jew. "To the Jews," one rabbi recently summarized, "Jesus as the Christ has meant *these 2000 years of history*." Then he spoke of the Crusaders who slaughtered the Jews to "redeem the Holy Land"; of the Romanist Inquisition with its forced conversions; of the third and fourth Lateran Councils which anticipated many of Hitler's persecution tactics; he spoke of the Nazi episode. A very fresh festering sore is the failure of the Christian community during the Eichmann era. While pagans inaugurated and implemented the Nazi crimes against Jewry, Christians stood by and accepted them uncritically. Could the Nazi persecutions have been perpetrated without a long-standing atmosphere of anti-Jewish attitudes to which the Christian community had subscribed? Because the Jews had cut themselves off from Jesus of Nazareth, had the Christians in turn severed them from the bond of humanity?

Today both Judaism and Christianity face the same threat of naturalistic relativism that already clutches half the world in the vise of communism. Those who speak of a revival of the great theistic faiths sense an-

other equally portentous movement. The resurgence of Moslem nationalism may loose another "invasion of the Moors" upon the soft underbelly of Europe.

Can Jews and Christians—whose common glory is the revealed religion of redemptive love—possibly find a new relationship of mutual respect and understanding, and of constructive dialogue?

The Ford Foundation has granted the National Conference of Christians and Jews \$325,000 to promote inter-religious relationships and to lessen the destructive social conflict shaped by religious differences. Its "Religious Issues and Public Affairs" program will concentrate on public and parochial schools, Sunday closing laws, and similar matters. Conference president Dr. Lewis Webster Jones warns: "Unless some clearer consensus can be reached, the strength and unity which America has drawn from the common acceptance of the Judaeo-Christian tradition will be weakened and dissipated."

It should be acknowledged that some Protestant-Jewish consultations in recent years have been disillusioning. Some exchanges may even have retarded the hope of mutual understanding because participants simply "talked at" but hardly "heard" opposing sides. Some dialogues never went beyond thinly-veiled provisional outreaches. Other dialogues merely uncovered plans for neo-Protestant political strategy. Preferring the safety of "sweet reasonableness" still other discussions never courageously probed the theological concepts that underlie many of today's sociological pressures and tendencies. As for pulpit exchanges between rabbis and ministers these attempts at interaction often revealed nothing but misplaced congregations.

Evangelical Protestants have taken little part in these dialogues. For one thing, Protestant ecumenism is largely staffed with those of inclusivist vision and temperament. For another, evangelical preoccupation with the priority of evangelism and missions may easily neglect socio-political problems and the increasingly important legal question of minority rights. Evangelical leaders are seeing more and more, however, that devotion to the message of the love of God does not justify nor compensate for a neglect of neighbor love. Southern Baptists, for example, instituted an annual Jewish Fellowship Week when they knock on a Jewish neighbor's door and invite him to church. "But the other 51 weeks," said a Jewish leader recently, "the doorbell is likely to be unringed—except by Jehovah's Witnesses



who are doing the calling." The evangelical who wants a Jew only as a convert and church member but not as a neighbor has much to learn from the New Testament.

At the same time Jewish leaders sense genuine sympathy for and interest among evangelical Protestants in the destiny of the Jew. While "Christianity in general" has been blamed for persecutions associated with the Crusades, the Inquisition, and the Lateran Councils, it is apparent that Protestantism has often expressed a quite different spirit. "But for the Protestant Reformation," one Jewish historian told me in Jerusalem, "there would have been no Balfour Declaration, and no state of Israel." Holland, one of the four Calvinistic countries of Europe, historically has been a haven for persecuted Jews. And in America where Protestantism for many generations has defined the American temper, the Jew has enjoyed influence and prominence in financial, scientific, political, educational, and other spheres. In addition many Protestant evangelicals all over the world find spiritual and biblical significance in the return of the Jew to Palestine.

As an aftermath of Nazi persecutions and the Eichmann trial, antagonism toward Christians and especially toward Christian missionaries in Israel has touched a new high. While no individual Jews who have embraced Christianity have suffered stoning, a Christian church in an orthodox Jewish sector of Jerusalem has been stoned and its services disrupted. Israeli opposition toward Christian missionaries has made The Acts of the Apostles newly relevant reading. What the state of Israel does with its charter guarantee minority rights, especially that of religious freedom, will be a key test of Jewish intentions. After centuries of personal experience of minority status in dispersion the Jews have unique opportunity in their new state to implement their political ideals.

At the same time how the Christian press is handling the Eichmann trial perturbs many Jewish leaders in America. They sense in editorial reports of the trial the same lack of charity shown by German Christians toward Jews during the Nazi era. No sense of Christian shame and guilt over this gruesome chapter of persecution and suffering is apparent. Jewish leaders complain not over the theological interpretations (although they disagree with them); they are shocked rather by the lack of soul-searching by Christians over their involvement—as if standing on the sidelines as indifferent spectators of the mass slaughter of the Jews. Certain leaders of the territorial Lutheran churches in Germany indeed have confessed that Christians did not do all in their power to assist the Jews. While there were isolated cases of help, some involving even death, no universal sense of mutual involvement prevailed. For this admission the Jewish religious community honors these

Lutherans. In discussing and defining theological differences with American Protestants, the Jews are anxious to include also the issue of social attitudes and trends and consequences. In addition to his religious tenets, what does the evangelical Protestant believe about Jewish minority rights before the law?

First-century delineations are no longer adequate for the modern Jewish-Christian dialogue. In that early era, of course, Christianity was at first a Jewish sect (as it were) in quest of Christian Jews. Multiple divisions already existed in Judaism—not only between Jews who rejected and Jews who received Jesus as the Christ, but also between the Sadducees and Pharisees and Essenes. Apostolic Christianity had its incipient divisions, too, but they healed rather swiftly. Today, however, Christianity as well as Judaism are split into major rival camps; replacing "one Christianity" are segments of Greek Orthodoxy, Eastern Orthodoxy, Roman Catholicism, and Protestantism (liberal, neo-orthodox, evangelical). Replacing "one Judaism" are segments of Reform, Conservative, and Orthodox Judaism. Viewed from this perspective "the Judaeo-Christian tradition" is a veritable theological Babel.

If a renewed bond between Judaism and Christianity is a live prospect at all, the soundest common denominator would seem to be the Bible, even if the Christian shares the Old Testament with the Jew in a way that the Jew does not share the New with the Christian. This fact pinpoints both the common background of Judaism and Christianity and their later divergence. Yet even in this divergence the devout Jew and the Christian find much in common. The New Testament presents Jesus the Jew of Bethlehem and Nazareth, who for 19 centuries has captured the love and devotion of countless Gentiles. It presents devout Jews like John the Baptist and the disciples impelled by the prophets toward Jesus of Nazareth. It records the evangelists' tidings of redemption in terms of "promise" and "fulfillment." Paul, the learned, fanatically-dedicated member of the Sanhedrin, in his New Testament Epistles pleads at one and the same time for monotheism and the lordship of Jesus Christ. To many a Hebrew rabbi today, much of this "fulfillment" rests on a misreading and misunderstanding of the Old Testament. The Christian apologist who simply denounces the Jews for blindness may thereby cancel opportunity jointly to "search the scriptures" from which both Jew and Christian have much to learn.

Discernment "after the flesh" or "after the spirit" means vastly changed vistas for Christian and Jew. As Professor R. J. Zwi Werblowsky of Hebrew University has said: "The basic assumption that the Church is the legitimate fulfillment of the Old Testament Israel, implying as it does a complete break right in the middle of Jewish history, is of no reality for the

historic consciousness of Israel according to the flesh." Similarly many evangelical Christians deny that the "organized" visible Church—whether in its traditional or in its modern ecumenical structures—represents apostolic Christianity "after the spirit." The Christian "explains" the Jew in the plan of God in relation to Christ and the Church; the Jew interprets his function in the world and in the divine economy as a Jew and within the framework of Judaism. Imperative, therefore, is a fresh understanding of both Judaism and Christianity "after the spirit" rather than "after the flesh."

Many factors differentiate Israel and the United States as democratic powers. Their similar dedication to human rights however, should supply some reciprocally useful guidelines in handling minorities and in meeting inter-religious attitudes. Many Jews champion separation of church and state, a struggle whose implications encompass both Israel and America. Is the Israeli tendency to deal with religious differences through religious communities a sufficiently constructive solution for minority groups? Does such a policy short-change the guarantee of individual liberty? On the other hand does the American emphasis on individual rights overload dissident minorities with initiative for social change at the expense of the majority?

In Jerusalem the Israel-American Institute of Biblical Studies (an evangelical Protestant institution) is respected for including on its faculty a Jewish scholar who teaches Christian church history from a Hebrew point of view. Would not Jewish-Protestant understanding be similarly enhanced if a Jewish seminary in America invited some competent evangelical scholar

to teach the "promise-fulfillment" motif from the Christian point of view?

In addition to "what are the minority's rights" Israeli leaders tend to ask "what can the minority do for the young state?" To what extent are missionary privileges to be weighed on just such a scale of nationalism? Missionary establishment of an agricultural school, for example, gains much greater favor than missionary establishment of a religious training school, since the state, after all, depends for survival on a land-based economy. Do Jews in America interpret religious rights in the same way? Are outsiders free to challenge and remold a country's traditions? Should people's religious liberty in a country be contingent upon specific identification with the interests of that country? Are religious expression and philanthropy to be tested by the yardstick of indirect political service? If missionaries practice "charity" as an integral part of Christianity should their help to the physical needs of unfortunate people be demeaned as bribery? Many such questions challenge Israel today.

Evangelical Protestants must carefully determine what projects to sponsor in Israel and what qualifications to require of Christian workers. Most unfortunate indeed is assignment of missionaries to Israel who know little of Jewish history and life. If his students, one Hebrew University professor observed, knew as little about Christianity as many missionaries know about Judaism he would promptly "flunk them." Yet in view of conflicting interpretations for both Jew and Christian, to "know Judaism" and to "know Christianity" are far from simple objectives. Orthodox Jewry and evangelical Protestantism could profitably study the Gospels

## STATEMENT BY EVANGELICAL EDITORS

*Issued in Jerusalem, Israel, on May 26, 1961.*

As Editors of American Protestant evangelical magazines, we believe that the present moment of world history offers a fresh and providential opportunity for Hebrew-Christian understanding. A "breakthrough" of the barriers that have deadlocked orthodox Jews and evangelical Christians is now a live possibility for the first time in nearly 2000 years.

This new opportunity will require creative exploration and spiritual earnestness on the part of both Jewish and Christian participants.

Vital aspects of such an approach are:

Christian recognition that the people of Israel are in God's plan.

Christian commitment to unconditional love for the Jewish people everywhere.

Conversation between orthodox Jewish scholars and evangelical Christian scholars whose common devotion to the authority of the Old Testament is their bond and point of beginning.

Christian-Hebrew dialogue should move from the pro-

fundity of evangelical conviction to the profundity of Jewish traditional belief. The Christian message is directed toward the Messianic consciousness of the Jew. The New Testament does not condone a "least common denominator" approach.

In recognizing anew the Hebrew ancestry and preparation for the Christian faith, Christians find in the nation of Israel a unique locale for such dialogue. Their settlement in Palestine now shelters once dispersed Jews from the intolerance of state religions and also from the barbarian cruelties of a wicked Gentile era forgetful of Judaeo-Christian ethics. Israelis also have an opportunity to transcend the intolerance of the first century of the Christian era in the land of Palestine. The heritage of religious liberty guarded by separation of church and state, which has shaped a hospitable national climate for American Jewry, can also guide Israel in the provision of a larger freedom for Protestant and other religious workers.

CARL F. H. HENRY, Editor, *CHRISTIANITY TODAY*;

KENNETH L. WILSON, Executive Editor, *Christian Herald*;

SHERWOOD E. WIRT, Editor, *Decision*.



and Epistles together, could with respect and forbearance together traverse the New Testament area of divergence in search of mutual understanding. Christian missionaries in Israel, moreover, must have a working knowledge of the Hebrew language, if besides seeking conversions they seek to promote inter-religious understanding through significant dialogue. In this regard Southern Baptists have developed a commendable program of Christian writing in Hebrew which both enlarges Hebrew literature and the influence of Christianity.

Several practical, perhaps bold proposals for improving Judaeo-Protestant understanding are not amiss:

1. Professorial exchange between an evangelical Christian scholar as guest lecturer at Hebrew University of Jerusalem and an orthodox Jewish scholar as guest lecturer at an evangelical college and seminary in America.
2. Welcome acceptance of Christian missionaries in Israel and similarly of Jewish neighbors in America.
3. Objective review both in America and Israel of opportunities on radio and in other mass media for minority groups; review of practices in respect to observances of special days in respect to religious emphases in public schools, and so on.
4. Open exploration between Jewish and Christian biblical scholars of each others' views, and co-operative study on such projects as the identity of Messiah, the suffering Servant, and the place of the Jew in God's plan.
5. Soul-searching repentance for lovelessness and broken neighbor-love.

After all, do not Jew and Christian share in the same spiritual heritage and in the same entrusted responsibility in the pagan world? The promise, the Person, the power, and the fulfillment of redemptive love remain exclusively unique to biblical religion. END

## NEW DELHI

(*Cont'd from p. 15*) facts emerge. Currently most influential is the NCC's multimillionaire non-conservative lay president, Dr. J. Irwin Miller, whose radically liberal dissatisfaction with the conservative Disciples of Christ church in his home community led him to spearhead establishment of a rival church. American Protestant laymen who share his religious idealism mainly disavow Dr. Miller's theological prejudices and his long-standing sympathy for church endorsements of specific politico-economic programs.

The list of lay delegates as a whole is theologically conglomerate and predisposed toward the ecumenical structuring of Protestantism. The list therefore reflects the stance of Protestant leadership both in the ecumenical movement and in many affiliated denomina-

tions. It does not truly reflect the temper of the Protestant laity at grass roots. A recent sampling of ministers in NCC-identified churches yielded their acknowledgment that not more than 10 per cent of the members in most of these congregations are enthusiastic over giant church mergers. Yet nine of the lay delegates representing American Protestantism in New Delhi are now serving as members of the NCC General Board, and most of the others are enthusiastic supporters of the merger trend. Inquiry among lay leaders and clergy in one circle after another evoked such comments about their denomination's lay delegates: "liberal as regards ecumenism"; "an inclusivist by disposition"; "he rides with the tide."

## THE LAY VIEWPOINT

Protestant laymen in America are overwhelmingly conservative in their theological views. Yet the New Delhi lay delegation is heavily sprinkled not only with aggressive liberals like NCC President Miller and Dean Dearborn of Catawba College, but with laymen whose ecumenical enthusiasm exists alongside theological illiteracy. Inquiry about doctrinal convictions elicited comments like these: "a conservative of limited theological discernment"; "has the theology of an enthusiastic Rotarian"; "theologically not oriented"; and so on. One delegate, for example, remarked that he doesn't "know enough about theology to tell" whether he is "neo-orthodox, conservative, or whatever else." After all, he insisted, "I'm a layman." Another refused "any theological label," preferring to identify himself with the "social application of the Gospel" which he equated mainly with pacifism.

But that is not to say that the lay contingent wholly lacks a concern for theological fidelity or for a spiritual view of the Church. For inquiry about lay delegates also paid solid tribute to some of the denominational representatives: "a conservative of good balance"; "a conservative who understands the issues all the way"; "a good type to represent the American Baptist laymen—theologically sound, radiant testimony, dedicated to the person of Christ, loyal to the Convention."

An overview of other clergy delegates to New Delhi raises the question whether they are more prominently representative of denominational life and mood than the lay delegates. Their New Delhi participation will be eagerly followed by denominational colleagues who know that American ecumenism has faced widening protest with every merger plan. While organizational influence has loomed large in the determination of delegates, the complaint of one churchman seems exaggerated: "They would not have been selected as delegates did they not represent the controlling leadership of the denominations." Nonetheless, the delegates are mainly professional ecumenists.



Not a few Presbyterian ministers thought the denomination's New Delhi contingent to be rather obviously weighted with ardent supporters of the (so-called) "Blake plan," although some of the group are known not to share this commitment.

The delegation of the Christian Churches (Disciples) is heavily weighted on the liberal side, including extreme liberal and humanist delegates. A survey indicates that of the 10 delegates, two represent a fairly wide segment of the membership while most of the others reflect militant minorities.

### DEPLORING CONSERVATISM

The Episcopal delegation too is held to be heavily weighted for the liberal side. Presiding Bishop Arthur Lichtenberger, a delegate, not only has come out strongly for church union, but deplors the rising tide of conservatism both theologically and politically, whereas another delegate, the Rt. Rev. Stephen W. Bayne, Jr., has already become executive officer for the world-wide "Anglican Communion" which some critics declare to be a structural nonentity.

Several ministers long constructively active in the American Baptist Convention agreed that only two of their ministerial delegates represent the denominational image at grass roots.

Some of the conservative delegates, assuredly, were depicted as inclusively disposed: "seldom theologically objectionable in public utterances, but always counted with the liberals" (of an American Baptist delegate). Some of the liberal delegates were marked as intolerant of evangelicals. A denominational colleague noted of one: "tries to stay middle-of-the-road, but is violently opposed to interdenominational groups such as Young Life, Campus Crusade, and so on." Another sharp judgment: "a clever manipulator of everybody for the program." The driving commitment of many of the delegates, however, is ecclesiastical rather than theological, so that many of the New Delhi participants are viewed as "a vanguard of tomorrow's togetherness." Here are some comments by fellow clergymen of their denominational appointees: "The leading exponent of church union in our denomination"; "a 'council of churches' man for many years"; "a typical church bureaucrat"; "he works for the hierarchy"; "he looks on theology only as a matter of 'order'"; "a saintly man who has not given serious thought to theology for many years"; "a theology bounded on all sides by the 'race question'; "his theology is best called 'secretarial.'"

The American Lutheran Church's delegation is viewed as sturdily conservative. Some observers thought the Augustana Lutheran delegation "more conservative" than its seminaries.

In many of the major denominations at least one delegate could be found who is a highly respected

conservative, and here and there a delegate to whom ministerial colleagues referred as "a rebel in the camp of the organization." Among tributes to conservative delegates: "a good composite of the average American Baptist Convention pastor—evangelical, evangelistic, positive and co-operative."

Many churchmen are convinced "that resolutions passed at these well-publicized assemblies overcome fragmentation by merger"; remarked another, "but the Church cannot legislate itself into well-being." "One doesn't win ecumenical friends and influence Riverside Drive [NCC headquarters] by being candid," said another, but "some of these leaders are busier remaking the Church today than remaking the world."

Confident ecumenists, assuming in advance that WCC-IMC integration would be approved, have had on schedule for many weeks a two-day "first meeting" of the newly-emergent Commission on World Mission and Evangelism to be held at the Vigyan Bhavan, beginning the day after the assembly closes. Ecumenical promoters clearly had little disposition to wait in New Delhi for a moving of the Holy Spirit. WCC leadership long ago asserted that this meeting on mission, as well as the first meeting of the newly-elected 90-member WCC Central Committee, not only would be held, but that it would be held *in secret* (a memo circulated to accredited correspondents underscored the words *closed to the press*). The pre-Miltonian motivation of such an edict, which extends even to the friendly Christian press, was sure to yield a harvest of regrets. Many observers will wonder how Christian leaders presuming to plot the course of church history dare to lock out their constituents from knowing how they arrive at their conclusions.

### THE ORGANIZING MOMENTUM

Future church history will judge the delegates not simply by who they are, but by what they do. Many laymen—and not a few clergymen—are bewildered by an ecumenical organizing process whose momentum they cannot stop nor effectively shape, and they are distressed at the bold ecumenical steps to heal world Christianity while these same leaders have been unable to heal the fragmentation of American Protestantism.

While the delegates deliberate in New Delhi, millions of Christians the world over will storm the way to the throne of grace, the way that is never closed, to gain presence with Him by whom they shall never be denied. They will beseech the Lord of the Church, who loved her and died for her, that he not forsake her now, but through the quiet workings of his mighty Spirit who cannot be contained will grant such blessing at New Delhi as shall surprise Christians everywhere, not least those who labor for the unity, peace and healing of the Church.

END

# Churchmen Debate Ethics of Fallout Shelters

Public concern for fallout protection is touching off an intensive debate among American churchmen. Contention is most acute over the question of whether the use of force can be justified to avoid overcrowding of shelters during nuclear attack. But the scope of the debate is raising many other ethical problems and these become ever more realistic possibilities in view of Soviet terrorist tactics as exemplified by the explosion of the big bomb October 23.

"Does prudence . . . dictate that you have some 'protective devices' in your survival kit, e. g. a revolver for breaking up traffic jams at your shelter door?"

The question appears in a widely-quoted *America* article written by the Rev. L. C. McHugh, S.J., who once taught ethics at Georgetown University.

McHugh maintains that the Christian view upholds one's right (but not duty) to employ violence in defense of life and that the principle is applicable to the situation wherein "unprepared or merely luckless neighbors and strangers start milling around the sanctuary where you and your family have built a refuge against atomic fire, blast and fallout."

He lists several conditions, however: "The situation is such that violence is the last available recourse of the aggrieved party . . . The violence used is employed at the time of assault . . . The violence is employed against an attack that is unjust . . . no more violence than is needed to protect."

Disagreeing sharply with McHugh was the Right Rev. Angus Dun, Protestant Episcopal Bishop of Washington, who said:

"This business of preparing to push your neighbor's child out of the shelter, or even to shoot down a neighbor who clamors for admission, is the most utterly immoral thing we could do."

Among evangelicals, who tend to leave such questions to the area of personal conviction, some key churchmen sought to provide leadership and a basis for grass-roots thinking. Others uttered a frank and honest "I don't know." Still others avoided the issue.

First indications were that evangelical opinion would largely take a dim view of any civil defense program relying primarily upon private shelters accommodating an individual family only.

"This is no clear-cut statement in evangelical beliefs that would cover such a situation," said Dr. Herschel H. Hobbs, president of the Southern Baptist Convention.

"However, I think that a person ought

## SMILE, TEAR, HAND, AND HEART

Christian believers ought to greet today's almost morbid interest in fallout shelters with a smile, a tear, a helping hand and an open heart. A smile, because it challenges the popular fallacy that death is always a tragedy, that the essence of human life lies in mere physical survival. A tear, because man seeks refuge from atomic radiation more than from the fall of Adam and the fallout of evil.

And, of course, a helping hand and open heart. But how? By urging a government-financed shelter program? The very welfare statists who clamor to impose more "cradle to crematory" security seem silent about the state's responsibility for the masses at the very moment when (if the alarmists are right) the peril of death is quite imminent. If government provision is no answer, how about Christian help?

First, believers can build regional

shelters on their local church premises—*multi-purpose structures* that on a first-come first-served basis accommodate anyone in time of emergency. Surely such provision meets in principle the responsibility of neighbor-love. Should he choose also to build a private shelter, the Christian believer then has no obligation to harbor a neighbor who has failed to build his own, nor has such neighbor any right to demand or to share another's private accommodations. Whatever additional or extraordinary course a Christian's love may take is obviously a matter of individual conscience once he has provided for his own family. At any rate, the negligent neighbor admitted to a believer's shelter is sure to find more than merely physical rescue, since the very first staple in a Christian's shelter is likely to be a Bible.

C. F. H. H.

## CHRISTIANITY TODAY NEWS

to take into his shelter as many people as he could accommodate without jeopardizing the lives of his own family. His own life would be another matter. He might make a decision to endanger his own life to help others."

The Rev. Thomas F. Zimmerman, president of the National Association of Evangelicals and general superintendent of the Assemblies of God, refused to comment.

So did Dr. Carl McIntire, president of the International Council of Christian Churches.

Said Dr. Edward L. R. Elson, minister of National Presbyterian Church:

"Some very sturdy Christians will decide to live dangerously, to ignore preparation of shelters and to die with dignity as part of the brightly-colored cloud that will disintegrate thousands of feet above the surface of the earth. No Christian or any other citizen should be asked to provide an individual shelter for himself or his family. Even the widest possible development of this program would leave many people without adequate protection."

Elson asserted that "only a program under public rather than individual auspices can be considered adequate. If a nation can conscript its men and its re-

sources to wage war, it ought also out of public resources to provide for the common defense by creating the best possible defense for the greatest number of people."

The Rev. Peter Eldersveld, radio minister of the Christian Reformed Church's "Back to God Hour," said that it is impossible to predict accurately and comprehensively all the factors that would bear upon sound ethical judgments during a nuclear attack.

He suggested that it would be premature to specify a detailed course of action for a situation which has never before been encountered.

Evangelist Billy Graham saw it this way: "In the event of nuclear attack, restricted individual use of shelters would pose somewhat of an ethical dilemma. The dilemma might be avoided if the civil defense program would work on community shelters rather than urge personal shelters." Graham added that "I feel a primary responsibility for my family. But I don't believe I myself could stay in a shelter while my neighbor had no protection."

Community shelters, he said, would also provide for people who cannot afford their own ("People should not have to die because of their poverty.").



## Lutheran-Reformed Talks

"Theological conversations" between representatives of Lutheran and Presbyterian churches in North America are scheduled to begin in January.

Plans for the discussions were announced jointly by Dr. Paul C. Empie, executive director of the National Lutheran Council, and Dr. James I. McCord, secretary of the North American Area of the World Presbyterian Alliance and president of Princeton Theological Seminary.

The announcement said that all major North American church bodies in both the Lutheran and Reformed traditions will be represented, including some which are not members of the National Lutheran Council or the World Presbyterian Alliance, for example, the Lutheran Church—Missouri Synod.

"Our discussions have no immediate purpose in view other than an examination of the subjects chosen," the announcement said. "There is no proposal that these conversations are to be directed toward a goal of pulpit and altar fellowship or union or similar objectives."

Many observers understood, however, that merger moves could well evolve from such "discussions."

## *A Study of the Book of Revelation*

## As Seeing the Invisible

By D. T. NILES

One of our most prophetic authors writes about the biblical book that has been his "constant companion" throughout his life. He believes that the book of Revelation is "the final summons of the Scriptures to the life of obedience in faith." It is a plea for others to see God at work in the dark moments of history and to hold fast to the faith that He will be victorious. With the almost startling simplicity and power that have characterized D. T. Niles' earlier books, he brings his penetrating insights to bear on the most difficult book in the New Testament.

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Officially, the conversations were arranged to explore the theological relationship between the Lutheran and Reformed churches "to discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

The proposal for the conversations apparently began with McCord.

"My colleagues and I have been following with great interest the Lutheran-Reformed theological conversations in Germany and France," McCord said in a letter to Empie last February, "and we feel that the time has come for us to begin them here in the United States."

The proposal was addressed to the NLC's Executive Committee in its capacity as a U. S. committee for the Lutheran World Federation. It was tentatively accepted last March.

The executive committees of the parent international organizations endorsed the idea in their respective meetings last summer.

It is expected that the discussions will be conducted by sixteen theologians. Their names have not yet been disclosed, but they will include six representatives of the American members of the World Alliance, six from the American members of the LWF, two from the Missouri Synod, and two from any Reformed or Presbyterian bodies that choose to participate but are not members of the alliance.

According to the planning committee's proposed agenda, the first session will be devoted to the following topics:

—An historical review of relations between Lutheran and Reformed churches in the past with special reference to the controversial issues which have divided them.

—A theological evaluation of these issues in the light of contemporary thinking in both churches.

Topics proposed for consideration at subsequent meetings (tentatively scheduled for the spring of 1963 and the spring of 1964) included "evangelical faith," "the authority of Scripture," "Christology," "the church and the ministry," and "the Lord's Supper and its observance in the church."

Member churches of the North American Area of the World Presbyterian Alliance have a combined membership of more than 6,500,000. American member churches of the Lutheran World Federation have a combined membership of nearly 5,600,000. The Missouri Synod has nearly 2,900,000 communicants and is the largest Lutheran denomination in the United States.

## Presbyterian Propriety

The United Presbyterian General Council issued a public criticism this month of six Presbyterian churches on the West Coast which had dissociated themselves from National Council of Churches pronouncements.

The 52-member council, in a unanimous action, expressed support of NCC policy but affirmed the right of individual churches to disagree. The council implied, however, that it was improper to adopt local resolutions of dissociation.

Involved are the First Presbyterian Church of Hollywood, California, the First Presbyterian Church of Fillmore, California, the Wilshire Presbyterian Church in Los Angeles, the South Hollywood Presbyterian Church, the First Presbyterian Church of San Diego, and the First Presbyterian Church of Tacoma, Washington.

All have endorsed or adapted a resolution which states that "this Session does not recognize the authority or right of the National Council of Churches to make pronouncements or statements of policy in any form for (this church) or in the name of its membership."

The council reply asserted that avoidance of political and economic particulars contradicts the belief that "Jesus Christ is the Lord of all life. He may not properly be walled into any smaller area of influence."

The reply said that "the proper manner in which to register criticisms of, or suggestions for, actions or policy of our church in relationship to the National Council of Churches is not by dis-association, but in the manner prescribed by the form of government." This was a reference to the practice of sending overtures to the General Assembly.

## 25-Year Honors

Boston's historic Park Street Church, one of the foremost evangelical churches in America, will honor its distinguished pastor with a testimonial banquet November 15.

The event will mark 25 years of service at the Park Street Church by Dr. and Mrs. Harold John Ockenga.

Ockenga's ministry in Boston has been characterized by the priority assigned to the missionary enterprise. Its annual missionary budget, now amounting to some \$270,000, is the largest of any U. S. church.



## Union Without Uniformity

Establishment of a "United Church of Christ in America" as a "union without uniformity" was proposed last month by Dr. Perry E. Gresham, president of Bethany (West Virginia) College and immediate past president of the International Convention of Christian Churches (Disciples of Christ).

"I would propose," said Gresham in a talk at Park Avenue Christian Church, New York, "that we call together all denominational leaders and declare that the United Church of Christ in America is now in existence."

He urged that "Christian leaders operating through the existing structure of a National Council of Churches of Christ in America work out a program whereby our common tasks of mission work be merged into a united body that could speak and witness to the whole wide world."

Benevolent homes, publishing houses, and pension funds, should be merged accordingly, Gresham added.

He specified that under this plan, local congregations would be "left free to worship Christ in appropriate ways according to custom and preference."

"Instead of a merger of one or two bodies with a pious hope of more to follow," Gresham said, "we could accomplish the purpose at one bold stroke by recognizing the Lordship of Christ, the primacy of Scripture, the fellowship of all devout followers of Christ, and the genius of E. Pluribus Unum!"

"The duplication of competing systems," he asserted, "would be reduced to a more efficient coordination of organizational effort."

Gresham added:

"I can already hear the excited protests from both theologians and ecclesiastics. Such a proposal is an affront to the person who demands a uniform statement of faith and uniform ways of worship."

"Yet we must remember that there has never been theological agreement in the history of Christendom except under the military threat of Constantine."

"Had Peter and Paul withheld their witness to Christ until they were in full agreement the church would have been stillborn. Ecclesiastical dignitaries who have become institutionally involved in certain offices and structure might feel threatened by such a reckless proposal."

"Yet the time has come for us to take seriously the prayer of Christ. A union of Christians is the only logical outcome of our ecumenical meetings."

"Union without uniformity is an approach which commends itself to the American ways of thought where the heritage of Jefferson and Lincoln can show the secular counterpart of what could happen to the church if the Holy Spirit could lead us toward a common witness and a glorious fellowship which is man wide and God high."

## Plea for Preparation

A Lutheran leader makes a strong plea for proper spiritual orientation of prospective draftees in the November issue of *National Lutheran*.

The Rev. Engebret O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, warned that the buildup of U. S. military forces may continue and accelerate, and urged that home congregations give their young men "some down-to-earth counseling on what this struggle is all about."

The *National Lutheran* is a monthly publication of the NLC.

Midboe's article stressed that "while the church cannot identify itself with any form of human government, the church must teach her people what the Christian faith has to say about the current atheistic communistic aggression."

He urged immediate action, warning that "it is too late to begin to prepare for this after the 'greetings' from the President have arrived."

## The RIAL Campaign

The 13th annual national public service campaign on behalf of "Religion in American Life" gets under way this month.

The campaign is aimed at boosting church and synagogue attendance across the nation. It is supported by 28 national, religious bodies and a like number of service clubs and civic groups. It is conducted by The Advertising Council, a non-profit, non-partisan business organization which aims to serve the public interest "by marshaling the forces of advertising to promote voluntary, individual actions in solving national problems."

The problem in this case is that, according to latest available statistics, 60 million Americans have no religious affiliation.

Volunteer coordinator of the campaign is Robert W. Boggs, director of advertising for the Union Carbide Plastics Company.

A leading international advertising agency, the J. Walter Thompson Company, is contributing its creative services for the 13th consecutive year.

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## Origin of 'Protestant'

The 400th anniversary of the first major conference between Protestants and Roman Catholic clergy after the Reformation—the Colloquy of Poissy—was commemorated in Washington, D. C., last month with a special service at St. John's Church (Episcopal).

The commemorative service was held under auspices of the French Protestant Congregation and the Huguenot Society of Washington.

Worshippers heard Dr. C. Leslie Glenn, former rector of St. John's, declare that "it is fashionable in some circles to be ashamed of the word Protestant."

"It is called a negative word," Glenn asserted, "but we need never be ashamed of the negative. Men don't fight for freedom, they fight against tyranny."

"It was at this small conference in the sixteenth century that the decision was made that the Roman Catholic church could be allowed in Protestant territories but that the Protestant Church could not be allowed in Roman Catholic territories. Against this, the Protestants protested and there they first got their name."

## World's Largest Dome

A church convention hall in Anderson, Indiana, will lay claim to having the world's largest circular dome.

Scheduled for completion in May, 1962, the 7,200-seat Warner Auditorium will accommodate conventions of the Church of God, which has its international headquarters in Anderson.

Construction of the 3,000,000-pound dome, twice the size of St. Peter's in Rome, was hailed as an engineering feat utilizing a number of recent scientific and technological developments. The dome was made by pouring a four-inch layer of concrete over a huge mound of

earth. It was lifted into place atop 36 steel posts by hydraulic hoists.

Builders say the unique method of construction saved the church nearly half a million dollars. The total cost of the auditorium, \$400,000, amounts to about \$6.50 per square foot, or less than what it would cost to build a warehouse of comparable size by conventional building methods.

The dome has a diameter of 268 feet. There are no interior supports. The auditorium eventually will have a capacity of 12,000 persons.

## A Seven-Year Plan

Development of a seven-year uniform lesson cycle was announced to some 8,000 registered delegates at the sixteenth annual National Sunday School Association convention in Detroit last month.

The new lesson cycle is a product of years of research by an NSSA Christian education committee headed by the Rev. Ralph Harris of Springfield, Missouri.

An NSSA statement called it "the first major challenge by evangelicals to the International Council of Religious Education uniform Sunday School outlines."

"It is the result," the statement said, "of growing dissatisfaction by evangelicals with ICRE's stress on social aspects of the gospel to the neglect of personal spiritual application and the neglect of certain portions of the Bible."

The new cycle will begin in 1965. It will cover every part of the Bible. Sixteen quarters will be spent in the New Testament and 12 quarters in Old Testament studies.

One feature is the cycle's treatment of non-narrative sections of the Bible. These are woven into historical portions in a way designed to make the history more meaningful.

The NSSA is affiliated with the National Association of Evangelicals.

## Educational Roundup

Baylor University of Waco, Texas, was given a virtual city block of property in downtown Dallas last month. It will eventually amount to the largest gift in the Baptist school's 116-year history.

A trust established in honor of Dallas insurance executive Carr P. Collins will handle the transaction and give Baylor ownership of the multi-million dollar development. A department store has announced plans for a sprawling building and parking garage on the property. The entire operation will be subject to the usual commercial taxation.

Other developments in church-related education:

—The new Houston (Texas) Baptist College is scheduled to open in the fall of 1963. More than three million dollars have been raised in a drive for capital and endowment funds.

—Calvary Bible College of Kansas City was named beneficiary of a bequest valued at \$285,000 from the late Arthur W. Rehfeldt of St. Louis.

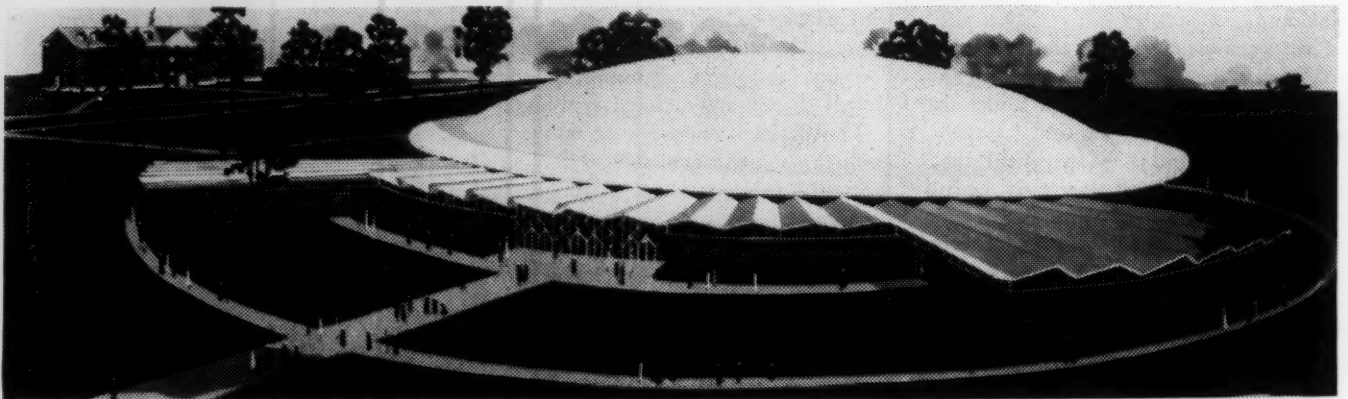
—President Urho Keleva Kekkonen of Finland was given an honorary doctor of laws degree by Waterloo Lutheran University at an autumn convocation.

## Controversial Bus Rides

Four Protestant ministers are appealing to the central school district of Hoosick Falls, New York, to stop bus transportation of elementary public school children to week-day released-time religious education classes at a Roman Catholic academy.

The ministers say such transportation "violates the use of public tax monies in that these monies are used for the support of private interests" and is contrary to the church-state separation principle.

The school district was urged to reconsider its decision to provide the bus transportation.



Warner Auditorium, convention hall for the Church of God in Anderson, Indiana, will utilize what is believed to be the world's largest circular dome. Building will seat 7,200 and is scheduled to be completed by May of 1962.

## Lifting the Mandate

Air Force chaplains are no longer required to use unified Sunday School curriculum materials, according to a report in the *Chaplain News Bulletin* of the National Association of Evangelicals.

Executive Secretary Floyd Robertson of the NAE Commission on Chaplains said the requirement was revoked during a September meeting of Air Force command chaplains in Washington.

Chaplain (Major General) Terence P. Finnegan was said to have acted when denominational representatives at the meeting indicated unanimous displeasure over the requirement.

"These men represent the denominations which we serve," Finnegan was quoted as saying. "They tell me it should not be mandatory and it will not be."

Finnegan amended the regulation regarding the unified curriculum by delet-

ing the mandatory clause and inserting that it "is recommended for use in the Air Force."

The new policy will enable chaplains to select their own Sunday School curriculum materials from any religious publishing house.

## Exempt the Amish?

Democratic Representative Wilbur E. Mills of Arkansas, chairman of the House Ways and Means Committee, says he believes it would be unconstitutional to exempt any group from payment of a tax because of religious objections.

The committee headed by Mills is the unit through which any tax legislation in Congress is channeled.

Mills told Republican Representative Paul B. Dague of Pennsylvania last month that he would call a hearing on Dague's exemption bill only if it is recommended by the President.

Dague has sponsored legislation which would exempt members of the Old Order Amish from participation in social security and payment of the tax.

He told Mills in reply that it should be no more unconstitutional to exempt the Amish because of their religious beliefs than it is to permit voluntary participation for members of the clergy because of their beliefs in church-state separation. Clergymen qualify for social security and pay the tax only if they file a waiver of exemption.

The Amish, in appealing to Congress, contend that they pay all taxes asked of them but that social security is a form of compulsory group insurance which they reject because of their belief that the Bible imposes an individual responsibility upon Christians to care for their own aged and infirm.

## Broadening the Code

The Motion Picture Association of America amended its production code last month to enable filmmakers to deal with the subject of homosexuality on the screen.

The change was made after several prominent moviemakers had gone into production with stories involving controversial sex themes.

The MPAA statement specifies that the production code administration may "consider approving references . . . to . . . sex aberrations, provided any references are treated with care, discretion and restraint."

Affected by the ruling are the following films, none of which has as yet been premiered: "Advise and Consent," "The Children's Hour," and "Lolita."

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## NEW DELHI MARKS ECUMENICAL MILESTONE

The ecumenical movement reaches another significant milestone this month with the convening of the third assembly of the World Council of Churches in New Delhi, India.

Some 625 official delegates will be on hand for the November 18-December 6 sessions, plus as many or more observers, advisers, fraternal delegates, and special guests.

"Jesus Christ, the Light of the World" is the theme of the assembly. Sub-themes are "Witness," "Service" and "Unity."

Key issues to be faced by delegates include the proposed integration of the WCC with the International Missionary Council and the application for WCC membership submitted by leaders of the Russian Orthodox Church of the Soviet Union.

Much attention also is likely to be given a proposed change in the WCC's basis of membership. Since its inception in 1948 the WCC has had as its basis of membership the following statement:

The World Council of Churches is a fellowship of churches who accept Jesus Christ as God and Saviour.

Last year the WCC's policy-making Central Committee proposed the adoption at New Delhi of an amended basis of membership as follows:

The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit.

Evangelicals have hailed the proposal as a trend toward a more explicit commitment to the cardinal doctrines of the historic Christian faith. [For an appraisal of the theological orientation of the American delegates to New Delhi, see page 10—Ed.] But others have voiced anxieties that such revision could indicate a move toward creed making and even the eventual emergence of a long-feared super church.

In a report prepared for the New Delhi assembly, the Central Committee declares:

"The Joint Committee of the World Council of Churches and the International Missionary Council has given special attention to the possibility of getting into closer touch with bodies representing the 'Evangelical' position."

There is also evidence of spadework in relations with the Roman Catholic hierarchy. For the first time, the Vatican has

authorized observers (five) to attend a WCC meeting.

East-West tensions seem bound to manifest themselves in the proceedings despite the fact that the assembly is being held in "neutral" India.

Keynote speaker is a Lutheran bishop from East Germany, Dr. Gottfried Noth.

Political overtones will be heard most prominently in the discussion of the Russian Orthodox membership application. One problem is that the WCC already includes as a member the Russian Orthodox Church of America, which maintains that its brethren in the Soviet Union are manipulated by Red leaders.

Already enough votes are in prospect to assure the Soviet church's admission. But the four-member U.S. Russian Orthodox delegation, still undecided on the issue, does not know what direction a dissent, if any, should take.

Its delegates include Archbishop John of San Francisco, the Rev. Professor John Meyendorff of St. Vladimir's Seminary in New York, and two laymen—Ivan M. Czap and R. P. Kunett.

The clergy tend to have fewer reservations about the admission of the Soviet church hierarchy. They are motivated in part by the theological notion that while other church bodies than their own have much truth, the entire truth is to be found only in the ancient undivided church. Inasmuch as one of the main routes to the ancient tradition lies with the present Orthodox church in Russia, there is a feeling that this church should be included in ecumenical dialogue.

Although a feeling for tradition doubtless characterizes all of Russian Orthodoxy, the laity are more flexible about theological-ecclesiastical emphases, and are more apprehensive about Russian Orthodox admission. They given such reasons as these:

—The American church has in it many who have escaped from Communist Russia. Those who have escaped are very suspicious of delegates from Russia. They feel that Red agents are promoted rapidly in the Russian Orthodox church and that the hierarchy is pretty well hedged in by Communist objectives.

—The Constitution of the U. S. S. R. limits the church to its cultic expressions (the ritual). What assurance does the Russian Orthodox church have that Khrushchev would permit its leaders to go outside these constitutional limitations by permitting them to travel to ecumenical conferences outside the Soviet sphere? If there is secret assurance,

could not this be a propaganda move designed to enhance the Khrushchev image, a move which he could easily rescind later on grounds that it contradicts the constitution?

The U. S. Russian Orthodox delegates plan to talk with the Soviets in New Delhi before making their decision known.

The Moscow Patriarchate, meanwhile, announced that 16 "observers" from the Russian Orthodox Church will be sent to the New Delhi assembly.

If the church's membership application is approved, the delegation will be seated as full voting delegates.

Leading the delegation will be the assertive young Archbishop Nicodim, who is identified as head of the church's "foreign relations department."

### Status Quo in Burma

A newly-adopted constitutional amendment establishes the rights of religious minority groups in Burma. The amendment was passed by Burma's Parliament this fall, not long after another constitutional change had established Buddhism as the state religion.

The legal status of religious groups in Burma has a special concern for Baptists, who have always been the dominant Christian group there.

Mrs. Louise Paw, acting general secretary of the Burma Baptist Convention, has been quoted as saying that the double amendment arrangement "has left us non-Buddhists very much on the status quo."

She explained, however, that "the psychological effect of Buddhism being the state religion is hard to gauge now. According to the letter of the law we have the protection and the right to freely practice our faiths."

### Instigating Hostility?

Four U. S. Methodist missionaries arrested by secret police in Angola were brought to Portugal last month to stand trial on charges of aiding terrorists.

The Portuguese Foreign Office said it had "definite proof" of the missionaries' connections with Angolan terrorists, "their presence at political meetings, and their instigation of actions hostile to the state."

Those held are the Rev. Wendell Lee Golden of Rockford, Illinois; the Rev. Edwin LeMaster of Lexington, Kentucky; Marion Way, Jr., of Charleston, South Carolina; and Fred Brancel of Endeavor, Wisconsin.

The U. S. State Department has reportedly impressed upon Portugal "the

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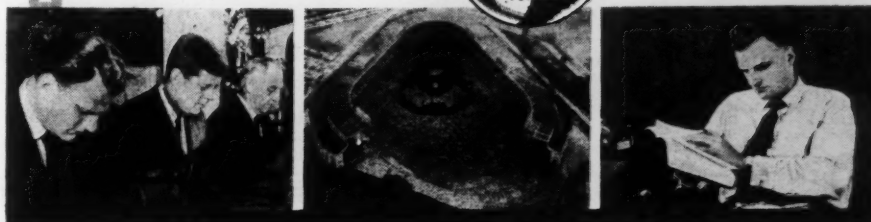


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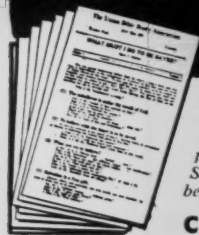
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importance of the earliest disposition of these cases."

Golden was district superintendent and Way was a social worker in Luanda; LeMaster was principal of Methodist schools and Brancel taught agriculture and village improvement at Quessua.

The Board of Missions of The Methodist Church in the United States charged that the arrest of the four was a continuation of government action against Protestant work in Angola. The board said the Portuguese have been bearing down on Protestants because they are one of the few groups left inside the country that have criticized Portugal's policies in the colony.

Portuguese secret police in Angola arrested another U. S. Methodist missionary in July. He was the Rev. Raymond E. Scott of Palco, Kansas, who was held incommunicado for 28 days and then deported to Switzerland.

## Congo to Jerusalem

Joseph Diangienda, head of an influential Congolese sect with a reported membership of some 2,700,000, went to Jerusalem last month as guest of the Israeli government.

Accompanying Diangienda on the pilgrimage were a number of his clerical and secular aides who also belong to "The Church of Christ on Earth Through the Prophet Simon Kimbangu."

Diangienda is a son of Simon Kimbangu, who "saw the light" in 1921 and began preaching what was described as "an African version of Protestantism."

Simon Kimbangu was sentenced to death by Belgian authorities for alleged rebellion, but the sentence was commuted to life imprisonment by the late King Albert of Belgium. He died in prison 10 years ago.

Despite persecutions, the sect has flourished and some of its greatest gains followed the proclamation of Congolese independence.

Another son of Simon Kimbangu is minister of labor in the cabinet of Premier Cyrille Adoula.

## First Western Church?

A Danish archaeologist says that ruins believed to be those of the first Christian church built in the Western hemisphere have been found in south Greenland.

Dr. Jorgen Meldgaard of the Copenhagen National Museum declared that ruins at the town of Julianehaag cover the probable burial ground of explorer Leif Ericson.

Workmen excavating for a school found the ruins. Meldgaard, an expert in

arctic archaeology, added that the ruins constituted relics of a church built by Ericson's mother, Tjodhilde, in 1001 or 1002 A.D.

Tjodhilde was a Christian. Her husband, Norwegian-born Eric the Red, who discovered Greenland in 981, was a heathen.

## Seminary Setbacks

Enrollment of Protestant theology students in East German universities continued its decline last year, according to a 1960 yearbook of statistics released by the Soviet zone republic.

Of a total of 69,129 students enrolled at East German universities in 1960, only 585 were studying at Evangelical faculties, the yearbook disclosed. Evangelical seminarians numbered 675 in 1959 and 751 in 1958.

East German church officials on various occasions have noted the acute lack of clergy in the Soviet zone where about one-third of all pastorates have no incumbent.

Apart from general lack of interest in the ministerial calling among young people, churchmen attribute the decrease in seminary students to Communist pressure aimed at discouraging youths from studying for religious vocations.

To cope with the situation, East German churches have begun to admit laymen without theological training to the pastoral office. After a short period of instruction at preachers' seminaries and a probationary period the young men are assigned to the same duties as "academic" pastors. At the same time, the churches are increasingly recruiting laymen to take over a large share of deaconical and welfare work in the parishes.

## A New Approach

Anglican Bishop Edward M. G. Jones reported in London last month that he had received several responses to an appeal he made that families help the rehabilitation of prostitutes by inviting them into their homes to share decent, normal family life.

Jones said he was convinced that many girls are driven to prostitution because of loneliness and lack of a good home life. The prelate is chairman of the Anglican Council for Social Work which has been studying prostitution in London's East End.

Jones said if respectable families would open their homes to the wayward girls they would have a chance to better themselves. He said some invitations will be issued to the prostitutes through social workers.



## Bible for Wales

A number of churches in Wales are co-operating in the preparation of a new Bible in the language of the Welsh people, the first since 1620.

Among denominations represented are the Anglican, Baptist, Congregational, Methodist, and Presbyterian. Roman Catholics have also been invited to co-operate.

It is expected that the new Welsh translation will be on lines similar to that of *The New English Bible*.

## Re Intercommunion

One of the thorny problems besetting Anglican-Presbyterian relations in Britain is that of intercommunion. Addressing the Cranmer Society of Cambridge University last month, an Australian educator suggested that much of the difficulty could be traced back to the Oxford Movement.

The Rev. Donald Robinson, vice principal of Moore Theological College, Sydney, recalled that the Tractarians had taught that there was something theologically significant about the Church of England as a church, had exalted the role of the bishop and made what Robinson regarded as an absurd claim for the so-called historic episcopate.

Robinson outlined three considerations:

—The necessity for restoring a godly communion discipline, making clear the *spiritual* qualifications for participation, even as Scripture itself does.

—The desirability of "sponsors for strangers," just as the Jerusalem church accepted Paul on the recommendation of Barnabas.

—The importance, in questioning people, of ignoring denominations but seeking the reality of the individual's profession and spiritual status.

## Canadian Sequel

Evangelist Tom Rees was back in Canada this fall for what amounted to a sequel to his coast-to-coast campaign of last spring.

This time Rees concentrated on two cities in New Brunswick: St. John (Oct. 8-22) and Moncton (Oct. 29-Nov. 12).

The enthusiasm of the Canadians was still abundant, although the intrepid Rees was not obliged to a repeat of the hardships and trials which had marked his earlier outreach to remote areas.

The start of his "Mission to Canada" had been made in Newfoundland, where more than 1,000 persons turned out for a rally in Corner Brook, a town on the

island's western shore. But from there the going became difficult. Aircraft were grounded because of bad weather, so Rees hired a car to travel 300 miles from Grand Falls to Bay Roberts over ice-covered roads in temperature approaching zero. The car was not equipped with snow treads, which made progress that much more hazardous. Once, to avoid a collision, the driver landed the car in a

ditch. On several hills, the occupants had to get out and push. There was not a telephone in miles, so the congregation in Bay Roberts simply waited. It was nearly 10 p.m. when Rees and his party arrived, but there were 600 people waiting. They refused to disperse without the service, and afterward, despite the lateness of the hour, complained that it was too short.

## PEOPLE: WORDS AND EVENTS

**Deaths:** Dr. Edmund Davison Soper, 85, president of Ohio Wesleyan University from 1928 to 1938 and former dean of the Duke University school of religion; in Evanston, Illinois . . . Dr. Emil E. Fischer, 79, retired president of the Lutheran Ministerium of Pennsylvania; in Mt. Airy, Pennsylvania . . . Dr. Wynn C. Fairfield, 75, former missionary to China under the American Board of Commissioners for Foreign Missions and later director of Church World Service; in Claremont, California.

**Appointments:** As moderator-designate of the General Assembly of the Church of Scotland, Dr. Andrew

Neville Davidson, minister of Glasgow Cathedral . . . as president of Ouachita Baptist College in Arkadelphia, Arkansas. Dr. Ralph A. Phelps . . . as executive secretary pro tempore of Associated Church Press, James M. Flanagan.

**Retirement:** As pastor of the First Baptist Church of Hollywood, California, Dr. Harold L. Proppe, effective January 1, 1962.

**Elections:** As bishop of the Free Methodist Church of North America, the Rev. Edward C. John . . . as president of the Bible Protestant Church, the Rev. Lewis H. Simpkins.



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# Books in Review

## WORDS—THEIR USE AND ABUSE IN THEOLOGY

*The Semantics of Biblical Language*, by James Barr (Oxford, 1961, 313 pp., 37s 6d), is reviewed by Berkeley Mickelsen, Associate Professor of Bible and Theology, Wheaton College (Illinois).

Here is a book which examines the use of linguistic evidence in theological argument. The investigation is very thorough. More than that, the self-imposed task of the author amounts to an extremely difficult assignment. Professor Barr "takes on singlehanded" biblical theologians, dogmatic theologians, and those linguists whose approach, so far as Professor Barr is concerned, resembles that of biblical theologians. Some very sound judgments are made. At the same time the critic opens himself to criticism by those who would differ from certain of his conclusions. He, like those whom he criticizes, is controlled by certain basic assumptions in theology. All of us are. Were he to write a fresh volume on any of the themes he discusses, he certainly would avoid etymological, atomistic, and artificial generalizations in linguistics. But his own selection and presentation of carefully-tested linguistical data would certainly show the basic assumptions of his own *Weltanschauung*. However, as a critic, Professor Barr is to be commended for a fine spirit.

The book is divided into 10 chapters. In chapter one the importance of the problem is discussed. The writer proposes "to survey and to criticize certain lines on which modern theological thinking has been assessing and using the linguistic material of the Bible" (p. 4). He makes plain that he is not criticizing biblical or any other kind of theology as such. He has one interest; namely, how does this theologian use linguistical data?

Next the author takes up the current habit of contrasting Greek and Hebrew thought. He feels that most of the contrasts are obtained by assuming a difference and then picking out examples to show that this is so. Evidence which does not fit the contrast is ignored. He discusses the supposed contrasts of static and dynamic, abstract and concrete, and the duality and unity of man.

Chapter three is devoted to the problems of method. Have theologians in their use of linguistical data examined the Greek and Hebrew languages as a whole? Have they related what is said about

either language to a general semantic method which is the product of general linguistics? The author says, No. He also discusses whether there is a relation between thought pattern and structure of language.

From method the author turns to performance. Extensive discussion is given to verbs, action, and time. Theological arguments involving these syntactical elements are discussed. He feels that there is an undue dependence on older grammars which lack clarity on certain points of syntax. At these points the older grammars need the stricter method of modern linguistics. The author himself holds the older and newer emphases in linguistics in a fine balance. He is not against the older grammars; he is just for good grammar, be the work old or new.

He also discusses theological arguments involving the construct state in Hebrew, dynamism in numerals and number, and the excessive emphasis on the "root" of Hebrew words. This latter point broadens out into a whole chapter titled "Etymologies and Related Arguments" (chap. 6). Over 50 pages are devoted to this theme. Specific examples of theological argument based upon etymology are given. Such themes as *Qahal-ekklesia* (Assembly-congregation), *dabar* (word, matter), baptism, and man make for most interesting and exciting reading.

The examination of linguistic arguments centering in the Greek and Hebrew words for "faith" and "truth" (chap. 7) reaches a high mark of excellence. Professor Barr notes that usage cannot be ignored because of some supposed over-all etymological control. Where there is more than one valid linguistical possibility, these are noted. The author's own preference is made clear. The lexical meaning of "trust" and "believe" for the *hiphil he'emiyin* is stressed and its neglect is regarded as "the basic error" (p. 175) in the type of theological argument being examined.

Chapter eight looks at some principles of Kittel's *Theological Dictionary*. This was a difficult chapter to write. Professor Barr is on solid ground in examining

what the individual writers do. He also seeks to give a critical analysis of the basic principles behind this monumental work. But though this reviewer appreciates his fine endeavors, he does not necessarily agree with his conclusions. The issues are far more complex than Barr's analysis may lead some readers to believe. For example, much is said about "external" and "inner" lexicography. External lexicography is the type found in Bauer's lexicon (in English, Arndt and Gingrich edition). It deals with word substitution. "Inner" lexicography, a term found in Kögel, Kittel, and utilized in Kittel's *Theological Dictionary*, involves, according to Barr, the field of thought with which the words are related (pp. 216-217). Word histories are merged into idea histories. Barr rejects inner lexicography. "Words have no more than their semantic function" (p. 245). To this reviewer such a rejection seems arbitrary and is based on a formal descriptive-historical approach to lexicography. Barr is correct in saying that in theology the sentence ought to be the basic unit rather than the word (pp. 249-250), and that propositions are essential for thought (pp. 245-246). The fact that bad propositions exist does not imply that propositions as such are bad. Nevertheless, words which may be isolated as independent lexical elements by the grammarian do play an indispensable role as an organic part of ideas, themes, and teachings found in Scripture. To set forth in a theological lexicon these ideas, themes, and teachings is certainly proper. But it is foolish to claim that a single word carries a greater freight of meaning than it really does. Criticism of this common practice has been needed for a long time. On the other hand, to throw out "inner lexicography" because of serious abuses in handling the material is also unwarranted. Barr's view of words and the realities signified by them certainly needs to be called into question on some points (pp. 211, 231). He insists that revelation itself has no effect upon language (just how Barr means this is not clear, see pp. 248-249). He also has an obvious antipathy to Bauer's frequent use of the word "supernatural" (p. 255). Barr himself has a lot to say about the fact that in theology there are "good" words and "bad" words (p. 281). One wonders if "supernatural" is only a "good" word if not used too often!

In chapter nine the author proposes a better way to approach biblical language in its relation to theology. This chapter is a must for every theologian and has many helpful suggestions. Espe-

cially pertinent are the criticisms of a theological hermeneutics which neglects linguistics as a science.

The book concludes on the theme of languages and the study of theology (chap. 10). Here the writer makes a fervent plea (reiterated often throughout the book) for the study of biblical languages to be integrated with the study of general linguistics. He believes both in historical and descriptive linguistics. He is all for comparative philology of a contemporary variety. From a study involving these elements he is convinced that a sound philosophy of language will develop.

Since theology without language study is empty, and since language study without theology is blind to the full significance of lexicography and syntax, both theologians and linguists should work together. How tragic for the theologian to be a bad linguist and for the linguist to be a bad theologian or, even worse, to disclaim any interest in theology! It is the fervent wish of this reviewer that Professor Barr's book will help both theologians and linguists catch a vision of "new worlds to conquer."

BERKELEY MICKELSEN

## BETWEEN TWO THEOLOGIES

*Emil Brunner: An Introduction to the Man and His Thought*, by Paul K. Jewett (Inter-Varsity Press, 1961, 43 pp., \$1.25), is reviewed by Anthony A. Hoekema, Professor of Systematic Theology, Calvin Seminary.

Written by a theological professor whose doctoral studies concerned Brunner's view of revelation, this little book sets forth in competent fashion some of Brunner's outstanding contributions. Brunner is characterized as a theologian who is equally opposed to both liberalism and orthodoxy. Revelation, for Brunner, is an event in which God encounters me. Biblical truth is not it-truth but thou-truth; it can never be contained in any system, but can only be expressed in paradoxes. The Bible is for Brunner neither verbally inspired nor inerrant; it is only a human word about the Divine Word.

While appreciative of much that is good, the author maintains that Brunner has not succeeded in providing us with an acceptable antidote to liberalism. At certain crucial points Brunner's theology is shown to be pitifully weak; the historicity of Adam, the trustworthiness of our faith, and the normativity of the Bible.

Professor Jewett's style is concise and clear. Though popularly written, this book is the work of a scholar and is highly recommended as a brief survey of Brunner's thought.

ANTHONY A. HOEKEMA

## TRIAL BY ORDEAL

*Show Me a Miracle*, by J. Jerry Cacopardo and Don Weldon (E. P. Dutton and Co., 1961, 220 pp., \$3.95), is reviewed by Henry W. Coray, author of *Son of Tears*.

This is a personal story of a Presbyterian minister who passed the best 15 years of his life in prison, "framed" by an uncle who headed a New York arsonic ring. Indicted and sentenced for a murder he never committed, Mr. Cacopardo does admit with commendable honesty that early in life he involved himself in evil companionships which contributed to the corruption of his morals. The events leading to his imprisonment, the dreary frustrating years spent in "stir," the contacts made there, the law's sickening delays before he was sprung, his subsequent trial by ordeal while preparing for the ministry, and finally his varied activities as a pastor, these are related with fine coloring, sly humor, and a realism that carries you right to the end and leaves you strangely moved. The tragic note in the book is the subject's statement (p. 14): "I have found the most gratifying kind of atonement and self-realization in the pulpit, in hospital calls, in group therapy with jail inmates, in personal counseling, and in many other facets of a minister's mission to exalt the dignity of the human spirit." What, one wonders, becomes of the one atonement provided by Christ, or what about His exaltation?

HENRY W. CORAY

## THE METHODISTS SURPRISE

*Methodism and Society in Theological Perspective*, by S. Paul Schilling (Abingdon, 1960, 318 pp., \$5) is reviewed by Harold B. Kuhn, Professor of Philosophy of Religion, Asbury Theological Seminary, Wilmore, Kentucky.

This volume is one of a set of four, projected by the Board of Social and Economic Relations of the Methodist Church, and dealing with the general subject "Methodism and Society." Professor Schilling seeks to combine in one volume two things: (1) a survey of what theological and social attitudes exist in modern Methodism and (2) a projection

of what ought to be in the denomination's approach to our social scene, today and tomorrow. To determine the rank-and-file attitude of Methodists toward Christian beliefs and toward social thought, the author has submitted a questionnaire. The results of this questionnaire have been set alongside the teachings of the major writers in the field of social ethics since the promulgation of the "Social Creed" in 1908.

Some of the results are surprising. Alongside major emphases upon the theme, "I believe in Man," which have been projected by denominational leaders (and this manifesto is a slippery one, for in some sense each believes in his fellow man) there has persisted among rank-and-file Methodists the view that man's worth is rooted in his relation to God, and that the improvement of society will be achieved, if at all, through essentially individualistic means and as a result of individual conversions. The tabulation of the results of the questionnaire, which is one of a series of useful appendices, is rather remarkable in that it shows that the essentially social orientation, which the official pronouncements of the denomination has embodied, has by no means eliminated from the thinking of the 5,000 Methodists polled the belief in the theological principles embodied in the Twenty-Five Articles.

The work is perhaps most ambiguous in its attempt to account for the manner in which the denomination's Social Creed developed. The author does not explain how early Methodists, with no overt social program, brought to bear upon eighteenth- and nineteenth-century society powerfully reforming forces. He acknowledges tacitly that, alongside the half-century of the promulgation of a well-formulated Social Creed (projected without well-defined theological bases), there still exist vast areas of social inconsistency in the thought of Methodists, particularly at the point of race relationships. The volume does not undertake to present a complete account of Methodist activity in the social field. Nothing is said, for example, of the work of the Federation for Social Action.

The author himself seeks a middle way: he would suggest that Christian social ethics be undergirded by what he calls a "theology of salvation" by means of which the traditional theological categories of Methodist theology (and especially that of sanctification) be applied to today's society. He envisions a form of "social sanctification" by which society in general may be delivered from unlively attitudes and activities. To what



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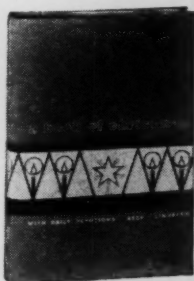
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extent he would espouse a personal and individual conversion and sanctification, along the general biblical lines proposed by historic Methodism, is a question. The reviewer was left in perplexity, particularly at the point of whether the transformed individual was to be the major point of reference in the achievement of "social holiness," or whether the writer proposed some sort of social application of theological principles which he hoped would make a major reforming thrust into the social group.

The volume is interesting; it may seem to many ambiguous in that it does not distinguish sharply enough between what is and what ought to be. Should the Christian Church be a mirror which reflects the social moods of the day and adapts her theological categories to them? Or should the Church of the living God, in the name of her Head, challenge that which exists, in terms of that which ought to be?

HAROLD B. KUHN

### NO AXE TO GRIND

A *Systematic Study of the New Analytical Bible*, by Don Cleveland Norman (John A. Dickson, 1961, four books divided into 52 studies, each about 55 pp., \$6.95), is reviewed by Elmer Ost, Associate Professor of Christian Education, North Park College, Chicago, Illinois.

Here are four easy workbooks, to be used with *The New Analytical Bible* published by the same company, and containing true-false, multiple choice, fill-ins for a word or a passage. Factual answers are called for, which are to be checked by means of the page number where the answer is to be found. The lessons deal largely with the helps provided in the *New Analytical Bible*, but some deal with biblical material itself, also in a factual way. The danger of "doing" one's study book by means of finding the word or sentence needed to answer a question is recognized in the introduction. There the student is urged to read the whole paragraph or page even though he has already found the answer.

The *New Analytical Bible* study aids strike this reviewer as most sane and as leading a student to a conservative middle-of-the-road Christian understanding of the Bible itself. It has no axe to grind; often it presents more than one view.

The devout reader of the Bible will find this an aid. He will gain the satisfaction of dealing with significant material in an easy way and the pleasure of checking his answers immediately for

correctness. This is of course the limitation of a self-checking workbook; it cannot call for responses not already formulated. For this type of thoughtful response to the Bible one's study should include the communal study experienced within the Church lest the facts lie dormant in informed but isolated Christians.

ELMER OST

### CHALLENGE OF HOMEMAKING

*Beautiful Homemaking*, by Charlene Johnson (Augustana Press, 1961, 136 pp., \$2.50), is reviewed by Thea B. Van Halsema, Author of *This Was John Calvin*.

In an intimately-written book geared especially to young mothers like herself, Charlene Johnson develops her conviction that "our Saviour wants each one of us to be at her best in every way." One may question how much place things like party planning, decorating ideas, diet, and makeup rules should have in a book intended to emphasize the distinctively Christ-centered aspects of homemaking. But certainly many young women who confront this challenging role will be both warmed and inspired by what Mrs. Johnson has to share with them.

THEA B. VAN HALSEMA

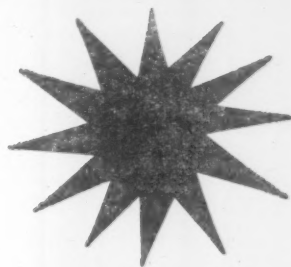
### JERUSALEM IN GOD'S PLAN

*Jerusalem in the New Testament. The Significance of the City in the History of Redemption and Eschatology*, by James Calvin De Young (Kampen, Holland: J. H. Kok, 1960, 168 pp., f. 5, 90), is reviewed by Merrill C. Tenney, Dean of the Graduate School, Wheaton College (Illinois).

Written primarily for scholars, and presented as a dissertation for the degree of Doctor of Theology at the Free University of Amsterdam, this erudite work covers every phase of the teaching on Jerusalem in the New Testament. The subject is treated under four heads: The Name Jerusalem in the New Testament, dealing exhaustively with the two spellings in the Greek text and their significance; God's Chosen City, including the relation of Jerusalem to the plan of God and the career of Jesus; The Rejection of Jerusalem, relating to the fate of the historical Jerusalem; and The Eschatological Jerusalem. The text is heavily annotated, and an index of authors mentioned completes the work.

The writer does not attempt any discussion of the archaeology or topography

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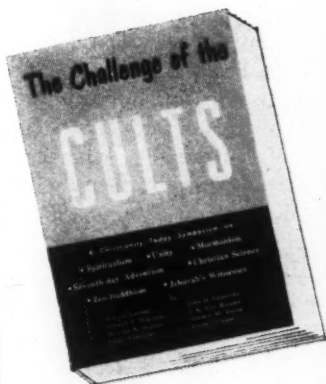
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of Jerusalem, but confines his attention to the significance of the city in the teaching of the New Testament. Both the literal and figurative uses of Jerusalem are treated in detail, and corollary subjects such as Jesus and the Temple are treated at some length. The bibliographical references to English, German, and Dutch literature will be quite valuable to anyone who wishes to make a thorough study of the subject, and there are overtones in the book that should interest students of eschatology. The writer's distinction between the heavenly Jerusalem and the New Jerusalem deserves attention. The author's knowledge of the viewpoints on the subject and of pertinent literature is almost encyclopedic.

MERRILL C. TENNEY

**HOPE FOR THE DISINHERITED**

*A Long Honeymoon Among Lepers, Outcasts and Aborigines*, by M. P. Davis (privately published, 1960, 212 pp., \$3), is reviewed by Harold Lindsell, Vice President, Fuller Theological Seminary, Pasadena, California.

The volume represents half a century's labor as a missionary to the lepers of India. The account is autobiographical, and springs not so much from memory which is elusive, as from diaries, letters, mission records and memorabilia. The style leaves much to be desired but the account itself is fresh and compelling and springs from the heart of a man whose life was committed to the work of God among the outcast lepers. From the vantage point of cultural anthropology and its relationship to missionary work the book serves a good purpose. For light, interesting, and touching reading this will fill the bill.

HAROLD LINDSELL

**CHURCH UNION BY LITURGY**

*The Reform of Liturgical Worship*, . . . by Massey H. Shepherd, Jr. (Oxford, 1961, 118 pp., \$3), is reviewed by F. R. Webber, Author of *A History of Preaching in Britain and America*.

To those of us who are not Episcopalians, a Book of Common Prayer of 1961 does not differ greatly from one of 1861 except in typography. However, Professor Shepherd, who teaches liturgics in Church Divinity School of the Pacific, calls attention to revisions, many of which have been made for the purpose of keeping the Book in step with the times. He gives special attention to the

revisions of 1880 to 1928.

Many Episcopal writers leave the impression that today's forms of worship began with Cranmer and the Prayer Books of 1549 and 1552. They seem to infer that non-Episcopalians, in recent years, are beginning to imitate Episcopal customs and forms of worship. Professor Shepherd does not follow this usual party line, for he mentions the fact that Lutherans, Presbyterians, and Methodists have their traditional liturgical forms. Luther's *Formula Missae* of 1526, based upon ancient pre-Reformation orders of worship, has been used unbrokenly by most branches of Lutheranism for 435 years.

In his closing chapter Professor Shepherd offers a plan of agreement and possible future union involving Episcopalians, Lutherans, Presbyterians, and Methodists. His suggested basis is liturgical agreement rather than the usual efforts at doctrinal unity. His book is most interesting, yet many of us believe more is needed than an interdenominational agreement that "we have left undone those things which we ought to have done; and we have done those things which we ought not to have done." A definite doctrinal understanding regarding the truths clearly revealed in Holy Scripture is more important.

F. R. WEBBER

**LETTER FROM SILAS?**

*The Epistle to the Hebrews*, by Thomas Hewitt (Eerdmans, 1960, 217 pp., \$3), is reviewed by David H. Wallace, Associate Professor of Biblical Theology, California Baptist Theological Seminary, Covina, California.

The author of this Tyndale Commentary is secretary of the Church Society of the Church of England. Of the 217 pages in the book, 32 are given to a short and useful introduction to the epistle. He discusses the general critical problems of authorship, whether the readers were Jewish or Gentile Christians, the destination, date, occasion, and purpose of the letter. He rejects the thesis of Pauline authorship and makes an interesting case for the possibility that Silas (i.e., Silvanus) was the author. The Hebrew Christians of Rome were the probable original readers of the letter.

In the foreword Mr. Hewitt implies that his treatment of Hebrews 5:7 merits special attention. The heart of the discussion is the interpretation of the Greek preposition *ek* as it bears on the death



of Christ. The AV and the RSV both render it "from" death, whereas Hewitt understands it to read "out of" death. If the translation "from" is adopted, it implies that Christ's prayer was not attended by the Father, and that the prayers offered up by the Son were not in accord with the will of the Father. The author's conclusion is that "out of" is to be preferred because of the willingness of the Son to face death for all men.

Acknowledgment is made of the debt of the author to three well-known scholars who have labored fruitfully over this Epistle to the Hebrews; they are Westcott, Moffatt, and W. Manson. It is curious that no reference is made to the great Catholic commentary by C. Spicq. Although the author usually footnotes his sources of citation, he is not consistent. For example, he quotes from Manson (p. 30), but fails to identify the source or page; the same is the case in a quotation from Wickham (p. 40); and on pages 43-44 James Denney is cited without specific reference. The Scottish scholar F. F. Bruce is incorrectly identified with wrong initials (p. 41). On page 44 the author affirms that Hebrews is "the only book of the New Testament which refers to the priesthood of Christ." In a limited sense this is correct, but John 17 and several passages in the Apocalypse surely allow the function of Christ as priest. These are trifling details, however, and it must be added that the commentary is lucid in its style and dependable in its exegesis.

DAVID H. WALLACE

#### INSIDE ROMAN CATHOLICISM

*The Voices of France*, by James M. Connolly (Macmillan, 1961, 231 pp., \$5.50), is reviewed by Robert Preus, Associate Professor of Systematic Theology, Concordia Theological Seminary.

The title of this volume may be a bit misleading. The author, a Roman Catholic priest and presently teacher at Bishop Dubois High School in New York, reviews only the contributions of contemporary Roman Catholic theologians in France. This fact may also seem to indicate a lack of balance, for it would appear arbitrary and difficult to confine one's studies merely to what French Catholics have done. But these limitations which the author sets do not in any way detract from the value of the book. His purpose is to inform Roman Catholics and Protestants alike regarding the productions of theologians who have been relatively unknown and neglected in this country. But more than this, he

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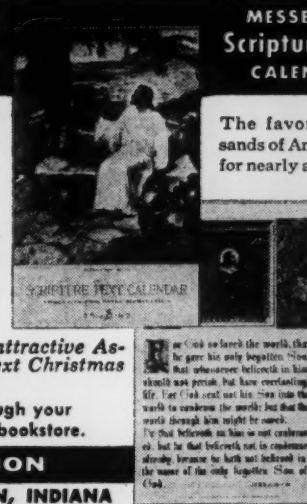
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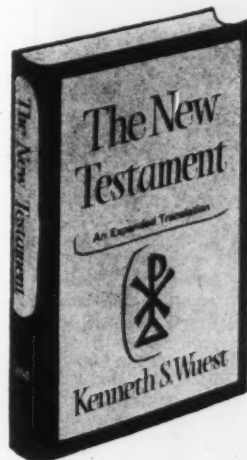
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wishes to allay the fears of Americans that French theologians are radicals and hidden innovators. In both purposes he is eminently successful.

After preliminary discussion of the biblical revival, the liturgical movement, and the Patristic revival which led to our present era, Connolly offers excellent reviews of the five major theologians of France today: Albert Dondeyne, Henri de Lubac, Yves Congar, Pierre Teilhard de Chardin, and Jean Danielou. The author is clearly sympathetic with those theologians who wend a middle way between strict Roman orthodoxy and that more liberal theology which has been touched by humanistic, existential, and scientific influences.

Many significant facts are brought out in the book. We learn how clearly Romanism has been affected by existentialism and the so-called "Biblical Movement." We discern that the Roman church is plagued with the same internal skepticism and running after new winds of doctrine as Protestantism, and also by the same paralysis in coping with these problems. Ultimately Rome is forced to meet these threatening encroachments only by force and dogmatism. It is to the credit of men like Lagrange that the

dangers in modernism and higher criticism were quickly seen. But it was papal encyclicals that finally settled these problems.

Any reader wishing to acquaint himself with contemporary Roman Catholic theology will find this volume an invaluable introduction.

ROBERT PREUS

### BLACK SUPREMACY

*The Black Muslims in America*, by C. Eric Lincoln (Beacon, 1961, 276 pp., \$4.95), is reviewed by L. Nelson Bell, Executive Editor, CHRISTIANITY TODAY.

This book brings to light a movement of which relatively few Americans are aware, namely, of an angry group of militant Negro racists who make Negro supremacy a religion, and exploit current racial tensions in a way calculated to hinder rather than hasten the Christian solution of a difficult situation.

Dr. Lincoln has performed a real service in his exhaustive study. It is not pleasant reading. The name "Black Muslims" seems more a phrase of mystical appeal than of adherence to the Muslim faith. The movement is violently anti-Christian.

Probably the outstanding significance of the movement lies in the fact that it calls for complete separation of the races while it looks for ultimate Negro supremacy. This form of racial pride is something new, and again it is based on hate, not love, a hate so violent that the better-known Negro leaders turn from it and regard the movement as an evil comparable to anything found in "white supremacy."

The value of this book lies in its careful study of a situation as far afield from the Christian approach as is the violence of KKK extremists.

L. NELSON BELL

### LUKE AND THE MODERNS

*Luke the Historian in Recent Study*, by C. K. Barrett (Epworth, 1961, 76 pp., 8s 6d), is reviewed by I. Howard Marshall, Tutor, Didsbury Methodist College, Bristol, England.

Those who thought the question of the historicity of Luke-Acts was decisively settled by conservative scholars like Ramsay 50 years ago have a rude awakening before them. During the last 20 years there has been an intensified study of Luke and Acts and a proliferation of books and articles, mainly in German, which suggest that the question is very much open. Dr. Barrett's compressed but very rich survey of recent research provides an indispensable guide for the student.

After discussing the current state of opinion on six questions (text, influence of ancient historiography, Hellenistic romances and Jewish thought, use of sources and Luke's ecclesiastical background), Dr. Barrett summarizes the standpoints and contributions of six recent writers. These are M. Dibelius whose style-critical studies have inspired the new look in Lucan research; B. Gärtner, A. Ehrhardt, and R. Morgenthaler, all of whom represent a much more conservative and positive outlook; and two writers who follow the tradition of Dibelius, H. Conzelmann, who gives us "the outstanding modern assessment of Lucan theology," and E. Haenchen, author of a voluminous commentary on Acts.

Finally, Dr. Barrett examines a number of questions raised by the work of these authors, but without directly discussing the validity of their conclusions. He thinks that Luke was primarily a preacher of the Good News who conveyed his message in the form of history. His purpose, which was dictated by the state of the church in which he lived, was to show the relation of the rise of the

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Church to the earthly life of Jesus. Luke completely rejected gnosticism, and introduced an element of history into apocalyptic; but his work cannot be called a specimen of *Frühkatholizismus* (E. Kase-mann), in which the church has become an institutional agency for dispensing salvation.

The problems raised at present about Luke are different from those of a former period. The question now is whether *Luke the theologian* has given us a reliable history of the early Church. Dr. Barrett has given us a useful discussion of Luke as a theologian, but, although he throws out many sane remarks on the matter, he has not come to grips with *Luke the historian*, and with the question whether his narrative is essentially factual and accurate. In his commentary E. Haenchen has shown a degree of skepticism towards the narrative of Acts only rivaled by that of Bultmann towards the Gospels. It is a pity that Dr. Barrett has not done more to provide a corrective; perhaps critical scholarship does not feel capable of assessing Luke's history until it has assessed his theology.

I. HOWARD MARSHALL

#### COLOSSUS OF BEDFORD

*John Bunyan*, by Ola Elizabeth Winslow (Macmillan, 1961, 242 pp., \$5), is reviewed by Clyde S. Kilby, Chairman of the Department of English, Wheaton College (Illinois).

The author of this book, a Pulitzer Prize biographer, says she has no new facts to reveal about the life of John Bunyan. Nevertheless she has written a substantial and significant biography. The feat it accomplishes is to set the meagerly-known details of Bunyan's life against the vivid religious and political events of his time. Miss Winslow uses the rich treasury of documents in the British Museum to saturate her reader in the atmosphere of Bedfordshire in the turbulent seventeenth century. Picturing Bunyan's neighbors and friends, and also enemies, she is able, for instance, to suggest the prototypes for many of the characters in *Pilgrim's Progress*.

Most of Miss Winslow's readers will be surprised to learn that Bunyan was the author of sixty volumes, *Pilgrim's Progress* being the twenty-third in order. Several of these books are examined in some detail. Miss Winslow points out that Bunyan was neither ignorant nor uncultivated, as many have supposed, though the limits of his culture were deliberately narrow. Even though she con-

stantly makes us aware of the weighty religious atmosphere surrounding the Puritans, she never treats them with disdain. We get a good conception of jails often crowded with dissenters who had violated the Conventicle Act and of the final victory of people who were determined at whatever cost to obtain religious freedom.

CLYDE S. KILBY

#### THE PROBLEM OF EVIL

*Love Almighty and Ills Unlimited*, by Austin Farrer (Doubleday, 1961, 168 pp., \$3.50), is reviewed by Fred H. Klooster, Associate Professor of Systematic Theology, Calvin Theological Seminary.

The author writes for Christians who are intrigued or tormented by the riddle of providence and evil. However, the entire approach of Farrer roots in a dichotomy between the natural and the supernatural. The first five chapters approach the problem "in the main by the light of natural reason," while the remaining three contain allusions to Scripture. His view of man (somewhat resembling that of Reinhold Niebuhr, consulting editor of the Christian Faith Series in which this volume appears) is that of a beast who has culturally learned

the art of speech and thereby acquired likeness to God. Man's real need for salvation roots in this animal nature, a need which has simply been intensified by sin.

Farrer gives no consideration to Ephesians 1:11 or Romans 8:28 ff. The whole of history is not under the sovereign control of God: providence is essentially but the *overruling* of God who brings good out of the blackest evil. "I think that God's creation begins from below with a chaos of non-rational forces, each acting of itself with inexhaustible energy; and I view the degree of order and the complication of structure which Providence has drawn from these beginnings as a miracle of patient overruling. The marvel is, the chaos is not more" (p. 130 f.). The scriptural account of Adam's sin is regarded as a "fable," and the Christian today is said no longer to need Satan except perhaps as an "allegorical convention."

The solution which the author presents is a speculative one, but then so is the question, he suggests. A practical solution often found by peasants and housewives, however, is simply to trust in God's mercy and thus to be led out of evil into a promised good. In faith such a person will feel the movement of

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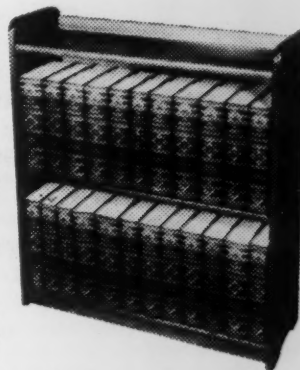
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the purpose of God, and rather than argue, he will love, "and what is loved is always known as good" (p. 64).

The evangelical Christian will not be satisfied with Farrer's description of the problem, nor with his suggested solution. "How hard it is to please all parties!" he declares at one point (p. 119). His middle-of-the-road position is something of a neo-orthodox approach in which the old motif of nature-supernature reappears. At any rate, Farrer is always interesting reading.

FRED H. KLOOSTER

### WESLEYAN WITNESS

*From Age to Age: A Living Witness*, by Leslie Ray Marston (Light and Life Press, 1960; 608 pp., \$6), is reviewed by S. Richey Kamm, Professor of Social Science and Division Chairman, Wheaton College (Illinois).

The year 1960 marks the centennial of the Free Methodist Church which began as a reform movement within American Methodism in the mid-nineteenth century. Central to its early protest against the growing secularism of the parent body was its insistence upon the primacy of the Wesleyan doctrine of entire sanctification or perfect love and the necessity

of a Christian experience which included a life disciplined to biblical precepts. As social and prudential issues such as slavery, anti-secrecy, free pews, and paid choirs became identified with the doctrinal controversy, the "Nazirites" were eventually dismissed from membership in their respective Methodist societies and conferences. In this crisis Free Methodism was raised up, as its founders believed, to perpetuate the distinctive doctrines and practices of early Methodism.

Bishop Marston is greatly concerned that the Wesleyan doctrine of entire sanctification be clearly understood. He devotes fully half of his study to a consideration of this theme as developed by both John Wesley and Benjamin Titus Roberts, the early leader of Free Methodism. Paramount in Marston's thought is the stress that both men laid upon the radical change wrought at the core of a person who thus experienced God's grace in sanctification and the consequent evidences of self-discipline and social concern in the life of the believer.

The bishop is at his best when he discusses the issue of "Disciplined Living" in the history of Free Methodism and its significance for twentieth-century Christians. He treads lightly when dealing with such controversial issues as fanati-

cism in Christian prudentials which sometimes characterized the church in its early years. The early insistence upon congregational singing in Free Methodist public worship to the exclusion of instrumental or choral music is justified as part of an effort to restore to the congregation an active part in the service.

What of the future for Free Methodism? Bishop Marston is quite sure that his church is no longer a sect but a denomination with an identifying message and a sense of community with those denominations and movements which are biblically-centered in their distinctive emphases. He is further assured that the role of Free Methodists must be to proclaim their historic Wesleyan position and to continue the protest against secularism in American society. The standards of faith and practice which he lays down for Free Methodists in the second century are well in accord with the peculiar emphases of evangelical Methodists and Bible-believing Christians in general. What may be of more than passing interest is the absence of the traditional term holiness in both statements of guiding principles (pp. 559, 572).

Bishop Marston has written a history of Free Methodism which will serve as a helpful guide to the members of his denominations and to spiritually-minded Christians in all evangelical communions.

S. R. KAMM

### EVANGELIST EXTRAORDINARY

*The Billy Sunday Story*, by Lee Thomas (Zondervan, 1961, 256 pp., \$3.50), is reviewed by Faris D. Whitesell, Professor of Preaching, Northern Baptist Theological Seminary.

In evangelism more than 40 years, Billy Sunday was America's leading evangelist for a full generation. At the height of his career, 1914-1920, he held notable campaigns in such great American cities as New York, Philadelphia, Boston, Baltimore, Washington, Chicago, and Kansas City, and used wooden tabernacles seating up to 20,000 people.

The reviewer heard Billy Sunday preach many times and attended some of his greatest campaigns. He can testify that this book is a faithful, factual, and thrilling report of the work of Sunday and his party. Dr. Lee Thomas, pastor of South Hills Baptist Church, Covina, California, was authorized by Mrs. (Ma) Sunday to write this book. In addition to her own memories of those exciting years, she gave him full access to her private Billy Sunday materials. Written

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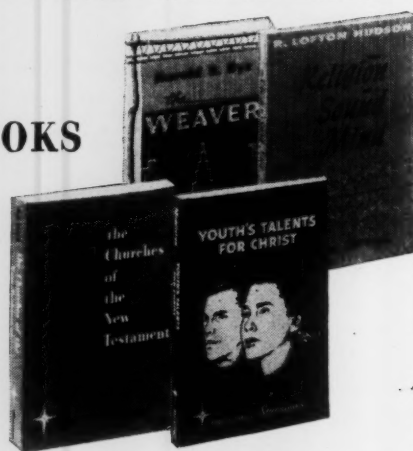
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FARIS D. WHITESELL

#### LAND OF THE PHARAOHS

*Ancient Egypt*, by Hermann Kees, translated from the German by Ian F. D. Morrow (University of Chicago Press, 1961, 392 pp., \$5.95), is reviewed by Earle E. Cairns, Chairman of the Department of History and Political Science, Wheaton College (Illinois).

How the geography of Egypt affects the history of that land is the burden of this scholarly book by a famous German Egyptologist. The geography of Egypt is related to its predynastic history in Part I. The emphasis in Part II is on the overall impact of the geography of the Nile on ancient Egyptian politics, economics, religion, and social and artistic life. In the final part, the life and work of important ancient Egyptian rulers in relation to geography are explored chronologically by a study of cities and areas from Memphis in the north. All of this is done without recourse to the theory of geographic determinism.

The book is intended for the scholar or informed lay reader of geography and history. No attempt is made to relate any of the data discussed to biblical history.

EARLE E. CAIRNS

#### DEDICATED IMAGINATION

*Unlikely Saints of the Bible*, by William C. Fletcher (Zondervan, 1961, 144 pp., \$2.95), is reviewed by Robert Boyd Munger, Minister, First Presbyterian Church, Berkeley, California.

The subtitle on the jacket of this rather unusual book accurately describes the content: "Surprising and dramatic character sketches of familiar and unfamiliar personalities in Scripture." Presenting us with his first volume, the author portrays 11 characters from the pages of the Bible with arresting freshness and imagination. The late Clarence Macartney quoted Napoleon as saying "Men of imagination rule the world," and then Dr. Macartney added significantly, "The preacher of imagination is the prince of the pulpit." If the same holds true for a writer, here is imagination rising out of disciplined biblical scholarship and soaring far to quicken our own thoughts and to make people, long dead, live again.

The personality sketches are styled in popular story form, well written, and full of human interest. Each chapter is accompanied by a full-page illustration by the artist, Dirk Gringhuis. These are excellently done.

If you enjoy a good story, then this book will please you. If you are a scholarly type, you may find that this book leads you along another direction, but not without its values. I enjoyed meeting the "unlikely saints," even if I seemed to find them at times in unlikely situations.

ROBERT BOYD MUNGER

#### BOHEMIA HOLDS ITS OWN

*Answer to Conformity*, by Perry Epler Gresham (Bethany Press, 1961, 350 pp., \$3.50), is reviewed by Vernon Grounds, President, Conservative Baptist Theological Seminary.

Eagerly I opened this book by the president of Bethany College. He is, so the jacket informs us, "a great contemporary philosopher" who in these Perkins Lectures gives us a "forceful, hard-hitting" work, "relentlessly piercing" in

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quality. So here at last, I thought to myself, we may have a helpful solution to the problem of our outer-directive, idolatrous crowd culture. But my expectations were disappointed. Gresham occupies a Christian position, to be sure, but what he offers us is merely a collection of 12 rather bromidic essays, urbanely written, psychologically sound, and sometimes commendably helpful, yet far from original or challenging. His major thesis is that the individual has the competence to manage his own life successfully and serenely if only he would utilize wisdom and faith—not, one must confess, a wholly novel proposition. Dr. Gresham too confidently assures us that fear, guilt, loneliness, money, time, grief, marriage, health, and sundry other aspects of human existence can be readily handled. How? Well, at one juncture he outlines a seven-point program, next he lays down six principles, again he suggests five simple rules, and so forth. In short, the complexities and ambiguities of life, which even a Christian faces, are dealt with too summarily and superficially. I seriously doubt, therefore, that Gresham's pleasant though somewhat platitudinous version of nonconformity will win many converts from *The Real Bohemia* as Rigney and Smith designate the world of the true-blue "beats." Something more radical than this answer is needed for the problem of *The Lonely Crowd* with its faceless anonymity.

VERNON GROUNDS

### BLENDED FOR LAYMEN

*The Word of the Lord Grows*, by Martin H. Franzmann (Concordia, 1961, 324 pp., \$4), is reviewed by Everett F. Harrison, Professor of New Testament, Fuller Theological Seminary.

This volume by the Concordia Seminary professor is designed to introduce the New Testament writings to the general reader. To this end it strives for a blend between the scholarly and devotional approaches, touching critical questions lightly for the most part and proceeding without footnotes. The New Testament literature is treated in chronological sequence and is handled in a conservative spirit. A concluding chapter deals with the subject of the canon.

Due to the real literary merit of the book, the reader is carried along without appreciable effort. He has in his hands a streamlined production. To achieve this the author has been obliged to limit himself to essentials and to deny himself the luxury of more extensive treatment.

This reviewer found the section on the Corinthians Epistles especially fascinating. Sunday school teachers have here an ideal book for providing background material, and pastors, as well as ministerial students, will also receive help from it.

EVERETT F. HARRISON

### CALL FOR LOVE

*Herein Is Love*, by Reuel L. Howe (Judson Press, 1961, 116 pp., \$3), is reviewed by James O. Handley, Jr., Wanamassa Christian Reformed Church, Wanamassa, New Jersey.

"As the love of God required incarnation in Jesus of Nazareth in order that it might be received by us, so the Word of God's love in our day calls for persons in whom it may be embodied." That is Reuel Howe's theme in this nontechnical study of the biblical doctrine of love. He points up and deals with the issues of love which arise in our lives from day to day. He is convinced the Scriptures reveal a Saviour who is present, involved, and addressing us through one another in those issues. Here is an example: "We all need encouragement to love, and hospitality toward human attempts to express love is one of the surest ways in which we can participate in the contemporary living of Christ in the world."

This book talks to us where we are and shows the Spirit's way toward renewal in this age for the individual, family, and church. Here's a sampler: "People need help also in discovering what their affirmations and denials mean for their way of life. Only then will they be able to make strong and enabling commitments." Few books could be more revitalizing resources for adult discussion groups than this one.

JAMES O. HANDLEY

### STAGES ALONG LIFE'S WAY

*My Spiritual Pilgrimage From Philosophy to Faith*, by Keri Evans (James Clarke, 1961, 127 pp., 10s 6d), is reviewed by Prebendary Colin Kerr, Vicar, St. Paul's, Portman Square, London, England.

"I believe this little book . . . is worthy to rank with the classics of spiritual biography . . . alongside the Confessions of St. Augustine," says T. Glyn Thomas in translating from the Welsh this autobiography written 20 years ago. J. D. Vernon Lewis in an introduction refers to "this rare and unique classic."

These statements indicate a work of unusual quality, an evaluation cer-



tainly shared by the reviewer. "My Spiritual Pilgrimage from Philosophy to Faith," coming from one who, as a philosopher and theologian, was a prince among his peers at Glasgow and Bangor, will gladden the hearts of ordinary believers. But it will do more. It will intrigue the more intellectual minds grappling with uncertainties ranging from pantheism to the most ecstatic spiritual experiences of mysticism or revival.

The book, easily read, must be carefully considered. Almost every page is about Evans' conversion. This new experience led him into contact with the Welsh Revival of 1904.

As a philosopher studying facts before announcing theories, though distrustful of all such revivalism, he went to see things for himself. He became convinced of its spiritual reality. For him it was nothing less than the descent of spiritual experience from realms of abstract realities into that of the most concrete order. God was laying hold of man in his entirety, body as well as soul.

This third stage of the "Pilgrimage" led from the personal acceptance of Christ into a fuller acceptance of his Lordship and then into a deeper mystical, at times overwhelming, experience of the Holy Spirit. The books which he quotes show the extremes of these sometimes ecstatic visitations: Thomas à Kempis, Jeremy Taylor, Madame Guyon and S. D. Gordon, John McNeil (!) and Hudson Taylor.

The "Pilgrimage" passes through three stages. First came his search for *beauty*. Beauty in abstract conception, translated into poetry and music, gave him great satisfaction. He then turned to philosophy. Hence, secondly, his search for *truth*. Sensing himself as but an intricate part of the great Ultimate Whole (he would not say 'God') gave him something that approximated a sense of worship. Sensing the Eternal Consciousness in his own consciousness, he worshipped to that degree in the "Temple of Immensity."

The third stage was largely brought about by his attendance at lectures given by Henry Drummond. Now began his search for *holiness*. He saw the necessity for a relationship which was more than creedal in his acceptance of the historic Christ. In establishing such, he passed through stages which he affirms should never be confused, namely awakening, conviction, and hesitancy.

Three cautions must be pointed out:

1. Care must be taken lest the author's revaluation of the temporal things of

life should give the impression that great gifts and opportunities such as he renounced are not a matter of supreme importance.

2. In cases of physical healing there should be a fair correlation with those recorded in the New Testament.

3. Lastly, concerning spiritual healing, the ministry of the Holy Spirit in ill health must not be forgotten.

Having thrown out this caveat, the reviewer would commend this book as undoubtedly outstanding and hope for wide publicity so that many may be led into the mystery of the Holy Spirit's influence and activity. COLIN KERR

#### UNITY ON BRITISH SCENE

*The British Churches Today*, by Kenneth Slack (S.C.M., 1961, 176 pp., 5s) and *The Hard Facts of Unity*, by John Lawrence (S.C.M., 1961, 127 pp., 8s 6d), are reviewed by Ian Henderson, Professor of Divinity, Glasgow University, Scotland.

These two books deal mainly with the British setup. In some ways this is a pity. Thus when Mr. Slack finds mass entertainment to be one of the causes of the decline of the Methodist, Congregational, and Baptist churches in Eng-

land, one naturally wants to know why it has not had a similar effect in the United States.

But in a small book Mr. Slack gives us much valuable information, and he is specially good at conveying the "feel" of any particular church, and showing, for instance, the rather subtle changes which come over Anglicanism and Presbyterianism on the other side of the Irish Sea. He stresses the influence of the Tractarian Movement on the contemporary Church of England but notes and welcomes the increased part taken by the Evangelical wing in the councils of the church.

In Mr. Slack's excellent account of my own church, I would only question the sentence on page 124: "The present temper of the Church is intensely national and even somewhat self-consciously Scottish." It is not so long since the General Assembly rejected with something not far removed from contempt the proposal that the Stone of Destiny be returned to Scotland, and the only nationalism I have ever seen its members get worked up about is that of Nyassaland.

Mr. Slack is secretary of the British Council of Churches and it would be unfair to expect him to talk freely

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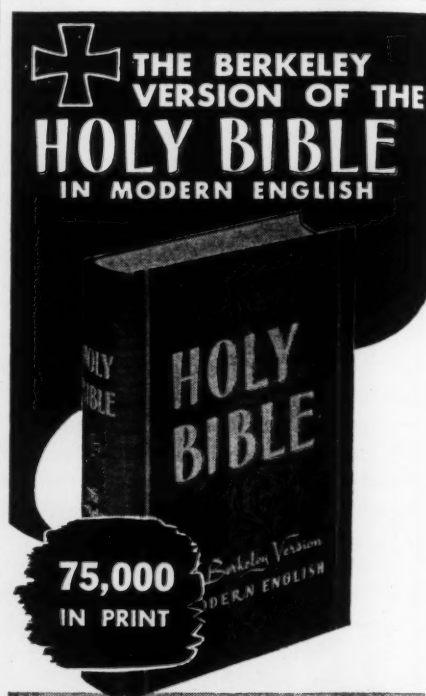
about the power factor in British ecclesiastical life. He notes rightly that Anglican bishops work hard, and considers that a Methodist district chairman has more power than a bishop. Apart from that he is discreetly and tantalizingly silent about the Establishments of the various churches and their relations with one another.

Mr. Lawrence's book presents the ecumenical position. In the first chapter he tells us that there is to be one visible church and that this is the will of God. On page 84 he laments that progress toward this goal is impeded by people who have dug themselves into positions from which they refuse to retreat. But Mr. Lawrence has done his own little bit of digging. On the next page he says that those who have episcopacy have no right to give it up. That is, there is only to be one church but it must be an episcopal one and if we don't join it, we are against God.

Mr. Lawrence rewrites Scottish church history in terms of ecumenical categories. "Down to 1690 Presbyterians and Episcopalians co-existed in the Church of Scotland. . . . Neither party left the Church when the other was in power. . . Presbyterian unity did not long survive the separation of 1690. The Church of Scotland was weakened by various secession throughout the next hundred and fifty years" (pp. 82, 83). The pre-1690 period, described here in idyllic, almost Lausanne-like ecumenical terms, was in actual fact mainly a time of savage religious war. Those who lost power in the church did not leave it for the simple reason that those who held it were so enthusiastic about Mr. Lawrence's ideal of the one church that they pumped lead into anyone who tried to found a second one. Has Mr. Lawrence never read of how the firing parties of Claverhouse and Lag dealt with Presbyterian farmers? Or, on the other side, of the massacre the Covenanting army perpetrated at Dunaverty? And it would have been a lot less misleading to have pointed out that later Presbyterian secessions had nothing to do with the date of 1690 but a great deal to do with that of 1712, when a predominantly English Parliament broke the Act of Union between the two countries by introducing patronage into the Church of Scotland.

Just because I believe that our Lord's prayer for unity means that we should love one another and not just that we should have common church offices, I dislike writing so sharply about any book. But the kind of Anglican imperialism presented in this one has already

dragged my own church through the acrimonies of the bishops' controversy. Do Anglicans really think they are helping the cause of Christianity by getting their ecumenical fellow travellers to start civil wars in every other church? A sentence of Mr. Lawrence's on page 64 makes clear that the Conservative Evangelical wing of the Church of England is not working actively for visible unity. I think this is the most comforting statement in his book. IAN HENDERSON



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## CHRISTIAN STEWARDSHIP

*Tall in His Presence*, by George McNeill Ray (Seabury Press, 1961, 127 pp., \$3), is reviewed by Walter W. Wessel, Associate Professor of Biblical Literature, Bethel College.

The title of this book, written by the Canon of Trinity Cathedral, Phoenix, Arizona, does not immediately suggest its subject. It is a book on Christian stewardship and proposes to answer three questions: "What does Holy Scripture say about stewardship? How can the Christian put these truths into operation? What can the local parish do about it?"

As is true of so many writers on this subject, Canon Ray is least successful in answering the first question. The treatment of Christ's stewardship parables is particularly weak and some are included which could better have been left out. It is seriously to be doubted that the parable of the Prodigal Son "represents God as one who, without stint, gives an abundance of things to his own."

The strength of the book lies in the practical good sense of the author in his approach to stewardship in the life of the Church. His impatience with bazaars and rummage sales as means of raising the church budget is most refreshing. "Any person or group that substitutes box tops and green stamps for sacrificial giving has lost the deep meaning of faithful stewardship of resources."

What Canon Ray says about financing the church's program ought to be given an attentive hearing. After all, he is pastor of the Episcopal church to which Senator Barry Goldwater (as reported in *Time*) contributes his \$1100 monthly newspaper royalties!

WALTER W. WESSEL

## LATIN AMERICAN EXEMPLAR

*Evangelism-in-Depth* (Moody Press, 1961, 126 pp., \$2.25), is reviewed by Leighton Ford, Associate Evangelist, Billy Graham Team.

"Nicaragua shall belong to Christ!" With this theme song on their lips, evangelical Christians of Nicaragua marched together during 1960 in an unprecedented effort to win their nation for the Saviour. In this volume, members of the Latin America Mission tell the remarkable story of "Evangelism-in-Depth."

The plan was conceived by leaders of the LAM and of the churches of Nicaragua, who were troubled by the inability of drowsy and disunited Christian

forces to meet the challenge of population explosion and the growth of non-Christian movements. After examining Latin America's fastest-growing groups—Communists, Jehovah's Witnesses, and, on the Christian side, Pentecostals—they concluded that "the successful expansion of any movement is in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its beliefs."

Operating on this thesis, LAM leaders brought into being "Evangelism-in-Depth"—a bold attempt to unite the churches in one over-all plan of saturating an entire nation with the Gospel.

The program had several distinct stages. First came a national Christian Workers Conference for instruction and spiritual preparation. Then there were long months spent in organization of prayer groups, training classes in personal evangelism, and house-to-house visitation. Next, a series of united evangelistic crusades were held in key cities and climaxed in the capital city, Managua. Finally local churches held their own preaching and visitation missions to conserve the results and initiate a continuous evangelistic thrust.

The story of this effort and a similar though briefer campaign in Costa Rica is

told simply and well. Impressive statistics are included, but an honest appraisal of deficiencies is also to be found.

This book shows what can be done by Christians of one country under God. It is essential reading for those interested in missionary evangelism. But it also contains a message for us at home. Where is the city, state, or province in the United States or Canada where the churches will have the vision to unite in such an effort?

LEIGHTON FORD

## THE PROBLEM OF CHOICE

*The Context of Decision*, by Gordon D. Kaufman (Abingdon, 1961, 126 pp., \$2.50), is reviewed by W. Boyd Hunt, Professor of Theology, Southwestern Baptist Theological Seminary.

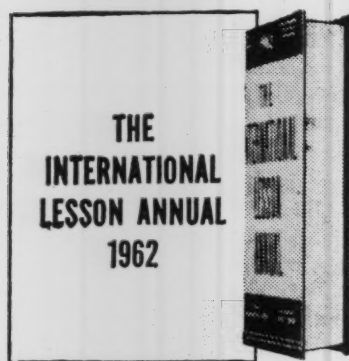
This is an exciting book. It focuses on the problem of decision making as the central problem in ethics. More particularly it probes the context of Christian decision, hence the subtitle, the theological basis of Christian ethics.

Kaufman, the associate professor of theology at Vanderbilt Divinity School, is a Mennonite, and these are the Menno-Simons Lectures at Bethel College for 1959. Chapter 1 takes up the nature of



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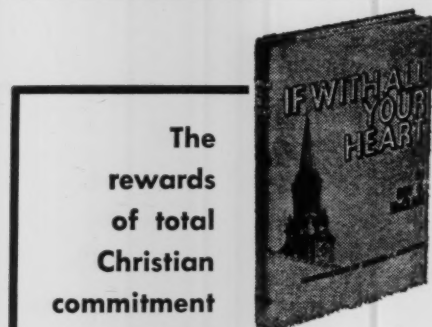




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Christian ethics in contrast to naturalistic and humanistic ethics. The remaining four chapters, visualized as concentric circles of decreasing radii, move from the widest context for Christian decision to a focus in the center point which is the present moment of decision. These chapters are titled "God and Man," "The Church and the World," "The Individual Disciple," and "The Problem of Decision."

An example of the vitality of Kaufman's discussion is his treatment of the relation between the standards of love and justice (pp. 99-100). Taking exception to the position of R. Niebuhr, Brunner, and Ramsey, that while love is appropriate in personal, face-to-face relations, justice, because it is more abstract, is impartial and thus appropriate to large-scale social relations, the author argues that in reality justice is of no more help in the concrete problems of decision making than is the command to love. We still have to ask: How can I be just to everyone everywhere? How is it possible for me to deal impartially with every man when I do not and cannot have relations with more than a few?

For the sensitive Christian who, by reason of his immaturity, despairs of the imperative to decision, or for the uncommitted Christian who evades or postpones decision, or for the Christian with a deepening ethical concern this book will prove invaluable. **W. BOYD HUNT**

### PORTRAIT OF KNOX

*Plain Mr. Knox*, by Elizabeth Whitley (John Knox Press, 1960, 223 pp., \$3), is reviewed by W. Stanford Reid, Professor of History, McGill University.

This work, which deals with the life of the Scottish Reformer, was written by the wife of one of his successors, the present minister of St. Giles' Church, Edinburgh. Mrs. Whitley has endeavored to portray Knox as a personality, not as merely a rather difficult polemicist nor even as a counter foil to the seductive beauty of Mary, Queen of Scots. The result is a sympathetic consideration of the man and at the same time indirectly a searching criticism of the church of Rome.

Yet one must also acknowledge that at times Mrs. Whitley has not done full justice to her subject. For one thing, one feels that the period 1567-1572 has received much more superficial treatment than it deserved. At other times certain inaccuracies seem to have crept in. In some cases, difficulties which still provide

matter for historical debate are ignored, one side only being given. One also finds that "baptism" is always referred to as "christening," a point with which Knox would have taken issue (p. 93); and the wrong impression is given (p. 159) that the *Book of Discipline* received the same parliamentary approval as did the *Confession*. But even more misleading we are told that Knox's efforts were directed to giving back the sacrament of the Lord's Supper to Scotland. While this formed part of his objective, it can hardly be termed the whole, since he also sought the restoration of the true preaching of the Word and the upright administration of discipline.

The book as a whole, however, should prove very useful to many. Interestingly written, it gives a good picture of the Reformer.

**W. STANFORD REID**

### A MEMO ON MENNO

*A Tribute to Menno Simons* by Franklin H. Littell (Herald Press, 1961, 72 pp., \$1.25), is reviewed by Leonard Verduin, Minister, Christian Reformed University Chapel, Ann Arbor, Michigan.

This little book gives the substance of four lectures delivered by its author in March of 1961 as the Annual Seminary Lectures of the Associated Mennonite Biblical Seminaries, held at Elkhart, Indiana.

Like every other book this one is determined somewhat by the experiences of its writer. Franklin Hamlin Littell has been influenced deeply by three outstanding experiences in his life as a theologian: he has lived very close to the renunciation of old line liberalism that has taken place in our life-time, he has kept closely abreast of the flood of Anabaptist source materials that have come into print during the past decades, and he has been an eye-witness (and far more than that, having spent a decade on the scene as advisor to Lucius Clay) of the re-birth of Protestantism in modern Germany, a re-birth which he has described in his recent book *The German Phoenix*. These experiences contributed to *A Tribute to Menno Simons*.

The book has four chapters: "Menno and the Word of God," "Menno and the True Church," "Menno and the Doctrine of the Laity," "Menno and the Doctrine of the Holy Spirit." These were four areas of concern in Menno's thought, and they occur as so many pulse beats in the German revival. In each instance Littell demonstrates, with copious quo-

tations from Menno himself, how that in each of these four areas Menno has shown the way to those who in modern times "want to take the Bible, church, laity, and Holy Spirit seriously." Littell indicates how failure to listen to Menno led the church to its deep disgrace as it fell readily into the Nazi pattern; and, how they who then rose to resist the paganized *Volkskirche* were walking in the footsteps of the Menno of four centuries earlier.

People who can still live with the ancient caricatures of the Anabaptist movement, "based solely on the oft-repeated charges of those who harassed the little bands who were attempting a restitution of the New Testament church life" are in for a most uncomfortable session if they sit down with this little volume.

For all those minds still growing, this is a very good and useful little book.

LEONARD VERDUIN

## PSYCHIATRY AND CLERGYMAN

*Minister and Doctor Meet*, by Granger E. Westberg (Harper, 1961, 179 pp., \$3.50), is reviewed by Orville S. Walters, Director of Health Services and Lecturer in Psychiatry, University of Illinois.

In contrast to many of the eager books on pastoral care that have deluged the market recently, this one has come to maturity over a period of 20 years, during which the author has been an acknowledged leader in the movement for collaboration between clergyman and physician. As professor of religion and health at the University of Chicago, he has a joint appointment on the medical and theological faculties that is almost unique. The chapters of this book are distilled from the author's years of active work as a leader in hospitality chaplaincy training and from his ongoing research in collaborative effort.

While recognizing the beneficial impact of dynamic psychiatry upon the ministry, Westberg has refrained from embracing the currently popular psychoanalytic psychology. He thus avoids the brinkmanship that is required to reconcile Christian faith and experience with the Freudian system, which was atheistic in its earlier conception and is naturalistic in its basic assumptions.

This absence of identification with a sectarian psychology is combined with a concept of salvation that leads from a basic sinfulness through prayer and repentance to forgiveness and reconciliation with God. Where some in the field have

achieved a reconciliation between religion and the sciences of man by trimming theology to fit a naturalistic psychology, Westberg has qualified his acceptance of the new psychology by reaffirming a clear theological position. In this context he offers well-proven guidance to the clergyman who desires to minister effectively to the sick and to collaborate increasingly with the physician.

ORVILLE S. WALTERS

## A THING OF BEAUTY

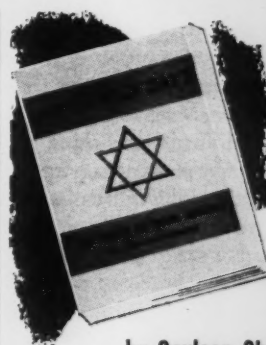
*Adam to Daniel*, edited by Gaalyahu Cornfeld (Macmillan, 1961, 559 pp., \$13.95), is reviewed by David A. Hubbard, Chairman, Division of Biblical Studies and Philosophy, Westmont College.

This "illustrated guide to the Old Testament and its background" is as attractive a book in this field as has appeared in a long time. With not unjustified pride it recounts the exploits of Israeli scholars in the areas of history, archaeology, and Old Testament studies and serves as a repository for many of the finest fruits of their research.

Among its commendable features are the ample samplings from extra-biblical writings which illuminate the biblical documents. Though conservatives will find many of the connections between Scripture and other ancient texts tenuous, particularly in the discussions of the pre-Abrahamic period, the principle involved is a helpful one. A further aid is the practice of quoting biblical texts rather than merely citing references.

The format of the book is excellent. The photography is commendable and some of it, notably the many color plates, is exquisite. Though the literary quality of the book does not match the beauty of its make-up, the text is lucid and readable. If one should venture a criticism of the format of so splendid a work, it would be directed at the quality of the cartography. The majority of the maps are line drawings, sometimes with rather amateurish lettering—an unhappy procedure when so many accurate and attractive maps are available.

This emphasis on the beauty of the book must not mislead us to think of it as another picture book. It is in many ways a survey of the life and literature of the Old Testament, including the Macabean period (in which, to the chagrin of conservatives, Daniel is placed). Problems of introduction are dealt with, for example, the date of Deuteronomy. The lives and messages of the prophets are sketched against the background of their



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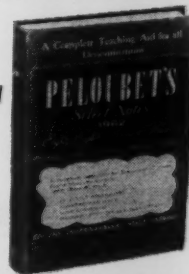
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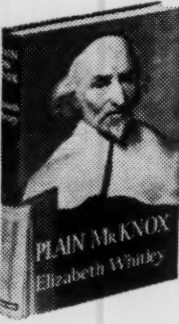




times, while the poetic portions, for example, Song of Solomon, and wisdom writings are compared with their near Eastern counterparts.

It would be difficult to find a more appealing summary of contemporary attitudes toward the Old Testament. To the conservative who keeps in mind the critical approaches of the editors this book will be a veritable treasure-house of information and, more important, insight.

DAVID A. HUBBARD

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## MATTHEW, MARK, LUKE, JOHN

*The Four Gospels As One*, by David H. Yarn (Harper, 1961, 201 pp., \$3.95) and *A Layman's Harmony of the Gospels*, by John F. Carter (Broadman, 1961, 364 pp., \$4.50), are reviewed by Robert H. Mounce, Associate Professor of Biblical Literature and Greek, Bethel College.

The first of these books is an arrangement of the four Gospels into a single continuous account of the life and ministry of Jesus. With the single exception of the anointing at Bethany, the chronology is that of Mark. In choosing the presentation of one Evangelist over another, Mr. Yarn has attempted to select the one which is most complete or best expressed. It is interesting that it is Matthew over Luke quite consistently at this point. The book is attractively produced, the paragraph headings are bold, the reference guide (pp. 189-201) is well organized and helpful. For the reader desiring a reliable and sensitively-arranged "Diatessaron" using the Authorized Version, this work will be more than welcome.

While the second book reproduces the four Gospels in parallel columns, its primary purpose is not that of a comparable study of the accounts. It is rather the framework, or occasion, for the some 278 added notes by the author. These notes, which according to the jacket are the "outstanding feature" of the book, serve a variety of functions. They give interesting bits of information, deal with problem passages, harmonize accounts, offer little word studies or topical presentations, and sometimes simply preach. The notes are well organized, simply stated and consistently conservative. The text is the American Standard Version.

The *Layman's Harmony* will undoubtedly find its greatest usefulness in filling the need of the man in the pew or the Sunday school teacher who is searching for summary presentations and illustrative material. For this reason the omission of a subject index is greatly to be regretted.

ROBERT H. MOUNCE

## BOOK BRIEFS

*A Present Help*, by Marie Monsen (CIM, 1960, 103 pp., 5/6). A translation from Norwegian by a retired missionary, now over 80, who recalls God's faithful protection as she labored for the Gospel amidst Chinese brigands and corrupt warlords.

*Makers of Religious Freedom*, by Marcus L. Loane (IVF, 1960, 231 pp., 4/6). A British edition of *Makers of Puritan History* with further historical notes by Dr. J. D. Douglas, the work introduces us to seven-

teenth-century divines: Alexander Henderson and Samuel Rutherford from Scotland, and John Bunyan and Richard Baxter from England.

*Jungle Doctor Panorama* (Paternoster, 1960, 144 pp., 35/-). 172 photographs, some in color, plus a brief commentary make up this volume which commemorates the millionth *Jungle Doctor* book, and the fifteenth language in which these books have appeared. Superb photography ranging from wild life to the interior of a hospital—a pictorial window into Tanganyika.

*Mr. Gandhi*, by Ranjee Shahani (Macmillan, 1961, 211 pp., \$4.95). Not a formal biography but a portrait of the man behind the public image.

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## REVIEW OF

*Current Religious Thought*

TARKIO, Missouri, where I am presently engaged as a professor, is noted for the following four things although not necessarily in the following order: Tarkio College—a fast growing Presbyterian liberal arts school, two banks, popcorn, and pellets. Colleges and banks you somewhat understand, and maybe popcorn, but then did you know that the popcorn is largely controlled by a theater chain—when you integrate business you have to control your sources of supply—and could you know that Tarkio may well be the popcorn center of the world?

Pellets are something else again, so in due course I went down to look upon the Tarkio Pelleting Plant. Pellets are little units of food mixed and molded about the size of the last joint on your little finger. At the top of the plant are great bins filled with various grains and grasses and somewhere in the arrangements of bins and conveyors there are binders such as molasses. By a judicious playing upon certain buttons at the floor level of the plant, grains, grasses, and binders move through the giant mechanism to come out at the end of the line as molded pellets of food exactly balanced to suit the needs of fresh cows or baby steers or fat pigs. There is no guessing here; first-rate farmers, county agents, and state university agriculturists are constantly looking in on these matters, and it is pretty well assumed that all hands know exactly what they are doing in the feeding of pigs and beef at every stage from the cradle to the grave, and by the looks of the animals around here they are running a very successful enterprise in this part of the country.

¶ Now to some current religious thoughts. From the wide doors of the pelleting plant one looks across to a huge metal building and I went to see this building. The inside floor area looked about the size of half a football field, the height of the building was better than three stories, and this huge building was about half filled with shelled corn, not needed by the pelleting plant, not needed by anybody apparently; it was just stored grain. Inquiry brought the information that the farmers would still be bringing more shelled corn and that the building could not possibly hold it all. "Yes," I said, "I can see that this

year's yield will be very heavy." "Not this year's," they told me. "They will be bringing in last year's crop to store here to have room to store this year's crop in their own bins." And from the door of this huge building we could look up a little rise to rows and rows of the round grain storage bins there—all of them full. Along with corn and popcorn, pigs, steers, and horses, the storage bins for grain now characterize the landscape in any direction you may look in the rich central grain states of our blessed rich country. The end is not yet; this year's crop "they say" will be the biggest ever.

The man who runs the storehouse came out to meet us. "Do you know what?" he said before introductions, "I just figured out that a megaton has the same power as a heap of TNT a mile square and three miles high." Thus he had been whiling away some of his spare time on a bright brisk afternoon in Missouri. The storage bins and the megatons began to chew away at me and they began to interlock in my puzzled and sometimes addled brain.

¶ H. L. Mencken suggested one time that the really large problems facing humanity are insoluble, and I always thought of this as another of his cynicisms. But the problems of farm surplus and atomic bombs, together or separately, have me on dead center in my thinking time. I try my best to keep informed and to pass rational judgments and I try to think what the Christian church and the Christian minister can speak to these amazingly awful problems which are amongst us. There is no use carping and criticizing; no one knows any good answers yet and I sometimes suspect that we shall only discover the answers in a context of absolute repentance and waiting on God, but then it appears that most of the people who are deciding our grain and megaton problems are not yet ready for godly fear or godly sorrow, which leaves one with the historically-sound guess that only terrible tragedy can once again bring us to our knees and no one likes to think about that or even preach about that.

Meanwhile, quite bright and decent men are making money not raising grain, or raising too much grain, or selling storage bins, or hauling surpluses now here

and now there, and other bright fellows are thinking up ways of putting this or that foreign megapolis "on target" and figuring out meanwhile whether to press the fatal red button first or take a chance on pressing the red button a very close second. And all the while you have the eerie feeling that some not-so-nice people are just a bit trigger happy to send us on our way.

¶ Frequently I try to solve problems by imaging what I would do if I had all power and authority. That way I wouldn't have to worry about getting people to do things and would have to think only about ends and not means. Then when the ends and goals are clear I can think about the ways and means, the possibilities. But on surpluses and megatons I can't think of any answers at all. The senselessness of our surpluses in the midst of world need leaves my religion in utter frustration; the impossibility of imagining either winning or losing an atomic war makes me ashamed of either answer in terms of the Christian hope; the requirements laid upon me as a father of a family who ought to provide for the safety of his children leaves me with the choice of staying out in the open to be hit or to be eaten away with fallout and the equally frightful choice of bringing my family into the open, crawling out of our bomb shelter into the world that has been bombed. What is responsible loving care in such a case? Could it be in God's merciful and sufficient wisdom that the surplus bins are to take care of the people who last the blast and that these bins should now be coated with some covering to protect them from fallout? Is that why the bins stand ready? And what provision is anyone making for the water supply?

¶ Tertullian said that he believed Christianity because its is "absurd." What he meant in his day was that if his world made sense then he was looking for an answer that didn't make sense in this world's sensibleness. In the absurdities of our day are we ready for the radical answer of Christ, the "absurd" answer, the "foolishness of God." Along such lines we shall have to begin to look for our answers and our message. God has given us the desires of our hearts—riches, brains, power—and we have "confusion of face" because our desire has not been for him. So read a "non book" and eat some "non food" and peradventure we shall soon be nonexistent.

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